

THE DIVĀN-I-HĀFIZ.

THE DIVĀN-I-HĀFIZ.

Drink wine (of love for God). For, neither by acquisition nor by choice is
the being a lover (of God);

Me, this gift reached from the heritage of creation.

Ode 374, c. 5.

THE DĪVĀN,
WRITTEN IN THE FOURTEENTH CENTURY,

BY

Khwāja
Shamsu-d-Dīn Muhammad-i-Hāfiz-i-Shīrāzī
otherwise known as
Lisānu-l-Ghaib and Tarjumānu-l-Asrār.

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE,
WITH CRITICAL AND EXPLANATORY REMARKS, WITH AN INTRODUCTORY
PREFACE, WITH A NOTE ON ŠŪFĪISM, AND WITH A LIFE OF
THE AUTHOR,

BY

LIEUT.-COL. H. WILBERFORCE CLARKE,

ROYAL (late Bengal) ENGINEERS,

LIFE-MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; AND MEMBER OF THE
ASIATIC SOCIETY OF BENGAL.

AUTHOR OF "THE PERSIAN MANUAL"; FIRST TRANSLATOR (OUT OF THE PERSIAN) OF "THE BUSTAN-I-SADR"
AND OF "THE SIKANDAR NAMA, I-NIZĀMI." AUTHOR OF "NOTES ON ELEPHANTS";
OF "THE SEXTANT"; OF "LONGITUDE BY LUNAR DISTANCES"; AND OF
"THE TRANSVERSE STRENGTH OF A RAILWAY-RAIL."

CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

ض

The Letter Zād.

340, (341).

1. The whole world, length and breadth, Thy beauty took :
Ashamed of the lovely face of earth's moon (the beloved), the (resplendent) sun
became.

Necessary to all creation is the beholding of Thy beauty and beauteousness,
Nay, an enjoined duty to all angels is the viewing of Thy face.

The sun from the fourth heaven is the light-borrower from Thy face,
Like the seventh earth left beneath the load of death.

Ever remained dead, the soul that a sacrifice for Him became not :
Cutting and shearing is worthy of the body that, captive to Him, became not.

5. If a piece of rose-serve (a kiss), Thy lip, soul-cherishing, give me not,
When, from this sickness (of love for Thee), escapeth my sorrowful body ?

On the dust of His foot, thy kiss appeareth where ?

O Hāfiz! to representation (to the true Beloved), the wind conveyeth thy tale
of desire.

341, (340).

1. Come : for, the perfume of my soul, I perceive from—— that cheek,
For, the trace of my own heart, I gained from —— that cheek.

The spirituality (and goodness) of the Hūr which they explain,
The explanation, thou mayst ask of the beauty and grace from —— that cheek.

In the clay (of astonishment) left, the stature of the dainty cypress by that
stature (of my true Beloved):
Ashamed (is) left, the rose of the rose-garden by —— that cheek.

In shame (is) left, the (delicate) body of the jessamine at these (pure and tender)
limbs (of the true Beloved):
In blood (of envy) seated, the heart of the ruddy Arghavānat —— that cheek.

5. The perfume of musk, the musk-pod of Chīn took from that tress :
Perfume of the (true) Beloved, rose-water found from —— that cheek.

Immersed in the sweat (of envy) became the (resplendent) sun at the sun of Thy
face:
Slender and wan, remained the (effulgent) moon of the sky at —— that cheek.

Trickled the water of life from that heart-alluring verse of Hāfīz :
Even as the sweat of souls went trickling from —— that cheek.



The Letter Tā.

342, (342).

1. Since, around the (true) Beloved's cheek, time wrote the line (of down),
Truly, by His face, fell the moon of the sky into error.

From desire of His lip, which, more pleasant than the water of life, is,—
Went flowing from my eye a fountain of water, like the (mighty) Euphrates.

On that cheek of silver hue, behold the dark mole,
Verily, this dot of musk, left on the moon's face, (is) that (mole).

(O true Beloved!) hair loosed; and sweat (through passion's heat) expressed,
since Thou hast come to the sword :

(Yellow) like saffron (through shame of Thy resplendent face) became the face
of the (red) rose; and musk (through shame of Thy dark, musky tress), and
rose-water (through shame of Thy perfumed sweat)—fell asunder and as
naught became.

5. In desire of Thee, sometimes I give, like the (contemptible) dust, my soul and
heart :

Sometimes, like the (amorous) duck, with water (of tears), I quench the fire of
love.

If me, as a slave of his, the King accept,
Ever as a welcome, I, the slave, the bond for his service, give.

O Hāfiz! ashamed of thy (lustrous) verse hath become the (gleaming) water of
life :

In desire of His love, in this way, (thrilling) verse hath uttered none.

1. On seeing the beauty of His face, the moon fell into error; and thought :—

“Perchance this also is a moon !”

This tā (ب) is called ukht-uzza, which signifies the sister of zā (ز)

5. ب (duck) signifies :—

a water-bird whose ardour in love is great.

Like the (amorous) duck that quenches its own fire of love by swimming in the stream, I weep
so much that, in the water of tears, I swim.



The Letter ZĀ.

343, (343).

1. From the evil eye, for thy good face God, (be) — Hāfiz!
 For unto us, all goodness, it (thy face) hath done — O Hāfiz!

Come. For of peace, of friendship, and of fidelity, 'tis the time:
 For, with thee, mine no quarrel is, nor dispute— O Hāfiz!

Though, thy heart's blood, my ruby (lip) hath drunk,—take (to thy heart's desire)
 From my lip, in lieu of it (thy heart's blood), the kiss, (as) the blood-price,—
 O Hāfiz!

Thou, whence? Hope of union with Him, whence?
 To this skirt, reacheth not the hand of every beggar— O Hāfiz!

5. From union with that (illusory) beloved, gained my heart what delight?
 Mine is the gift, life-giving,— O grief-stricken Hāfiz!

To the tress, or to the mole, of idols, (beloved ones), again attach not thy heart:
 If, from this snare and from this calamity, thou escape— O Hāfiz!

Zāhid! the darvīsh garment of juggling, thou hast put on: go!
 The dregs of pain, thou hast drunk; come— O Hāfiz!

At the time of morn, with heart and soul, bewail like profligates;
 That moment, one single prayer for my work, make— O Hāfiz!

Come! sing the ghazal beautiful, delightful, full of burning (passion):
 For joy-giving is thy verse, and life-increasing— O Hāfiz!

1. In the first line Hāfiz means guardian.



The Letter 'Āin.

344, (344).

1. By the pomp of glory and of dignity of Shāh Shujā' I swear,
That, for the sake of wealth and of rank, strife is mine with none.

On lovers, cast a glance in thanks for this favour,
That of thee, the obeyed king, an obedient slave I am.

Thirsty for the bounty of the draught of the cup, we are. But,
Boldness, we display not (of ourselves we take not the cup); thee (through our
vexing) pain of head, we give not.

My house (secret) wine, enough; the magian wine, bring not:
O companion! arrived hath the companion of the cup: to repentance (of wine)
farewell!

5. For God's sake; with wine, cleansing and cleansing of the khirka, make ye:
For, from this way (of khirka-wearing), the perfume of good, I perceive not.

To the harp's twang, behold how dancing goeth,—
That one, who for the hearing of samā', permission gave not.

O God! separate make not the brow and the face of Hāfiz
From the dust of the court of grandeur of Shāh Shujā'.

1. The second line of couplets 1, 2, and 4 are similar to the second line of couplets 1, 4, and 5, of Ode 345.

5. Khirka. See Ode 124.

6. Samā'. „ „ 46, c. 6.

7. Shāh Shujā'. „ „ 326, c. 1.

345, (345).

1. By the pomp of the world-kindling fortune of Shāh Shujā',
I swear that, for the sake of wealth and of rank, strife was mine with none.

Bring wine. For, when the (resplendent) sun enkindleth his torch,
Even to the (lowly) hut of the darvish, reacheth the bounty of its (the wine's
splendour-) rays.

Of (all of) the world, a flagon (of wine) is enough for me, and a lovely companion ;

For, without these, the cause of perturbation and pain of head, all is.

Adviser ! go ; for a cup (of wine), change this condoling,
For I am the obeying slave ; the obeyed king, not.

5. Me, from the masjid to the tavern, love sendeth :
O friend ! arrived hath the companion of the cup : to repentance (of wine)
farewell !

No skill, purchaseth time. Save this, mine is naught :
With these goods (of skill), dull of market, for traffic, go I — where ?

With Ḥāfīz's austerity and his idle talk, vexed I am :
The stringed instrument, play ; with song and samā', the love-song sing.

1. The second line of couplets 1, 4, and 5 are similar to the second line of couplets 1, 2, and 4 of Ode 344.

5. See Ode 179, c. 6.

7. طلمات (idle talk) signifies :—

(a) The confused circumstances, and words, baseless and perturbed, that, for the sake of the briskness of their own market, Ṣūfīs utter.

(b) The idle boast and vaunt of Ṣūfīs in respect of their manifestations, revelations, and miracles.

the word is :—

in Arabic ṭāmmāt.

in Persian ṭāmāt.

Samā. See Ode 46, c. 6.

346, (346).

1. In the dawn, when, from the private chamber of the palace of wonders,
On all sides, the candle of the east (the sun) casteth splendour-rays ;

(When) from the pocket of the horizon, the juggler (or the dancer) draweth
forth the mirror ;

(And), in a thousand ways, displayeth the world's face,

In the recesses of the joy-house of the Jamshid of the sky,
The organ, to the melody of samā', Zuhra tuneth.

Into twang, cometh the harp, saying :—"The denier (of love) is where ?"

Into juggling (laughing) cometh the cup, saying :—"The forbiddor (of wine)
is where ?"

5. The way of revolution (of the sphere), behold ; pleasure's goblet, take ; (with
God's lot, be content) :
For, in every state, the best of ways is this.

All snare and deceit, is the tress of the mistress of the world :
As to the end of this thread, no strife (of opinion) do Ārifs seek.

The king's (long) life, seek, if the world's profit thou seek :
For, it is an existence, gift-giver and a generous one, favour-conferring.

The place of evidence of the grace of eternity without beginning, the lumi-
nosity of hope's eye :

The summation of science and action, (and) the world's soul, (are) Shāh Shujā'.

O Hāfiẓ ! with the usage of the slave, dweller at his door, be :
For he (Shāh Shujā') is an obedient king, and Shahinshāh of those who are
obeyed (all other kings).

3. Samā'. See Ode 46, c. 6.

5. Time's action, behold ; with ease of heart sit not, for it passeth not with one colour ; the cup of
pleasure, take ; with God's apportionment be content : in what issueth from thy hand, no
deficiency make ; to-day's work, cast not to to-morrow. This, indeed, consider the best of
ways.

8. Shāh Shujā'. See Ode 326, c. 1.

347, (347).

1. In constancy of love for Thee, renowned of the lovely ones I am——
like the candle.
Night-sitter in the street of head (life-) players and of profligates, I am——
like the candle.
- Day and night, to my eye, grief-worshipping, sleep cometh not :
Since, in sickness of separation from Thee, weeping, I am——
like the candle.
- With the shears of grief for Thee, severed became the thread of my patience.
So, in fire's separation from Thee, laughing (consuming) I am——
like the candle.
- In separation's night, me a letter of union, send :
If not, in grief for Thee, a great world I will cause to consume——
like the candle.
5. If hot moving (impetuous) had not been the steed of my rose-hued (bloody) tear,
In the world, when would my hidden mystery (love for Thee) have become
luminous——
like the candle.
- In the midst of water and of fire, even so ardent of desire for Thee is
This my heart, poor, feeble, tear-raining (guttering)——
like the candle.
- From the power of grief for Thee, soft like wax became the mountain of my
patience,
Since, in the water and the fire of love for Thee, melting I am——
like the candle.
- Night is my day without Thy beauty world-adorning ;
With the perfection of love for Thee, in the very essence of loss, (consuming) I
am,——
like the candle.

1. شب‌نشین (night-sitter) signifies :—

(a) to sit nights in the assembly (مجلس).

(b) a sitter-up at night ; nights, to be awake.

"Lovely ones." Oode 209, c. 5.

"Like the candle." „ 445, c. 7.

7. In boiling water, they melt the wax candle, so that the dross separateth and to the bottom of the water falleth ; while, on the surface, the pure wax floateth.

O neck-extender (in grandeur) ! head-exalting make me, one night, by union
with Thee :

That, by the sight of Thee, luminous may become my hall — like the candle ?

10. Like the morning, without a sight of Thee, is left (only) a breath of life ;
O heart-ravisher ! Thy face, display ; so that, on Thee, my life I may scatter (in
love's consuming) — like the candle.

Wonderful ! in his head, **Hāfiẓ** caught love's fire for Thee :

With the water (tear) of the eye, how may I quench the heart's fire —
like the candle.



The Letter Ghāin.

348, (348).

1. In the morning for the perfume of the rose, I kept going into the rose-garden;
So that, like the bulbul heart-bereft, remedy for my brain, I might make.

At the face of a rose, red of hue, I gazed,
That, in the night of darkness, shone with a luminosity like the lamp:

Of her beauty and youth, so proud,
That, from the heart of the bulbul of a thousand notes, repose she kept:

In envy, the beautiful narcissus let loose water (night-dew) from her eye:
In passion, the tulip planted a hundred streaks (stains) in her soul and heart:

5. In reproof, the lily extended her tongue like a sword;
Like the man of two women, the anemone opened her mouth.

Sometimes, like the wine-worshipper,—in the hand, a goblet:
Sometimes, like the **Sāki** of the intoxicated, taken in the hand, a glass.

The joy of youthful pleasure, plunder like the rose, reckon:
For, O **Hāfiz**! to the envoy is naught save what is brought (the message).

5. ايفاغ signifies:—

(a) نباغ two women connected with one man.

نباغ

”

”

”

”

انباغ any woman connected with a man, who has more than one wife.

7. Thee, I have counselled:—“Enjoy thyself.”
Delivered is my message; ended my business.



The Letter Fā.

349, (349).

1. If fortune give aid, to my hand I will bring His skirt :
If (the skirt) I draw—O great the joy ! If, me, He slay——O great the honour !

How more derived this heart full of hope the advantage of mercy :
Though to every quarter, the talk of the day kept taking my tale.

Awhile, the love of idols, stone of heart, I cherish ;
No recollection of the father make these unfavoured sons.

Mine became no opening from the curve of Thy eye-brow :
Alas ! in this crooked fancy, became the destruction of dear life.

3. *بٲان سنگدل و پسران ناخلف* (idols, stone of heart ; and wicked sons not heirs) signifies :—

(a) illusory beloved ones, whose way is void of solicitude and void of dependence.

(b) lust and desire, that, in man's body, obtain nurture.

According to (a)—

Hāfiz called them sons (*پسران*) since the manifestation of the loveliness of lovely ones, and of the briskness of their market of beauty is through the number of their lovers.

Thus, the crowd of lovers is the Lord of their loveliness.

Some love for illusory lovely ones, I will cherish ; and, in their net, place myself. After that, cutting off hope of these degenerate ones, I will incline my heart to the true Beloved ; and, in my heart, sow for Him the seed of love.

See Ode 349, c. 1.

According to (b)—

To itself, in the state of knowledge and of divine favour, the soul saith :—

“ Lust and desire (who, by God's decree, had entered man) have become a garden.”

Now that divine victory hath become the associate of my state, and, into my heart, the fear of consequences hath gone, how long shall I cherish them, and put aside the fear of the end.

For these degenerate sons and these unworthy followers recollect neither their own father nor their guide ; and, from their iniquitous conduct, depart not.

They know not that, from their iniquities, calamity is in my nature ; and that their conduct is the calamity of soul and of body.

ناخلف signifies :—

(a) an unfavoured son.

(b) a wicked son, disinherited for disobedience.

5. Leader of me; miserable, when becometh the Friend's eye-brow
From this bow, none hath struck the arrow of desire on the target.

In the fancy of being a zāhid, corner-sitting (I became); and strange (it is)
that,
From every side, me, with the (sound of the) harp and the drum, the young
magian proclaimeth.

Void of knowledge are the zāhids; the charm, utter; and speak not.
Intoxicated is the muḥtasib; the cup, drink; and fear not.

Behold the city-Şūfī, how a doubtful morsel, he eateth!
Long be his crupper,—this animal of good fodder!

10. Ḥāfīz! if, in the path of love's household, thou plant thy foot:
The guide of thy path shall be the blessing of the watchman of Najaf (Ālī).

8. A morsel of doubtful legality.

The couplet means ;—

May the zealot, who eateth food of doubtful legality, become more and more like a beast.

10. At Najaf Ashraf in Kūfa, Ālī (first of the twelve Imāns) is buried. He died in 661 A.D.
In this, as in Ode 311, Ḥāfīz showeth his sympathy with the Shīas (the followers of Ālī).



The letter Kāf.

350, (352).

1. The abode of peace, unalloyed wine, and the kind companion,
If ever attainable these be to thee, O excellent the grace of God!

The world and the world's work, all naught in naught is :
The verifying of this matter, a thousand times, I have made.

To a place of safety, go ; opportunity, reckon the plunder of time :
For, in the ambuscades of life, are the highwaymen of the Path.

Regret and sorrow that, up to this time, I knew not,
That the alchemy of happiness is—the Friend, the Friend!

5. (O Sākī!) come. For penitence for the ruby lip (of the true Beloved), and for
the laughter (the sparkling) of the cup,
Is an imagination, verification whereof reason maketh not.

That (darkish) beauty that is in the chin-pit of thine,
To its (profound) depth, reach not many a thought profound.

One of heart (and an Ārif) to guide (me) to good (the true Beloved), is where?
For, to the Friend, in no way have we taken the path.

Although, to one contemptible like me, the (slender) hair of thy (small) waist
reacheth not,
From the thought of this subtle matter, happy is my heart.

A thousand lives, the ransom for the Sākī's glance that moment,
When, with (ruddy) wine like (red) cornelian, the ruby-lip, he moisteneth.

10. If, with the colour of red cornelian, my tear be,—what wonder?
For like (red) cornelian, is the seal of the seal-ring of my eye.

With laughter, he (the **Sākī**) spake, saying :—“ **Ḥāfīz** ! the servant of thy nature,
I am :”

Behold to what degree, me a fool, he (the **Sākī**) maketh.

10. “ مهر خاتم (the seal of the seal-ring) signifies :—

the red eye of the Beloved, the fancy whereof in the lover's eye becometh like the seal of the seal-ring.

They call the eye a seal-ring (خاتم) ; because, within it, is concealed a head.

The eye-lashes resemble the ring ; and the eye resembleth the seal-stone.

As the seal-ring hath honour, so hath the seal-stone of the eye.

As, in the seal-ring, they depict great names ; so, in the lover's eye, they image the beloved.

351, (350).

1. The reed's tongue hath no desire for the explanation—— of separation :
 If not, to thee, I give the explanation of the tale—— of separation.

(O true Beloved!) comrades of the troop of Thy fancy; and fellow-riders with
 patience, are we (lovers of Thee),
 The associate of labour, and of distress; and the companion——
 of separation.

Alas! life's span, in hope of union,
 Hath reached to an end; and to an end, hath not come the time ——
 of separation.

That head that, in glory, I rubbed on the head of the sphere,
 (I swear) by the true ones that I (compelled by Fate and Destiny) placed it on
 the threshold—— of separation.

5. In desire of union, how may I unfold the wing,
 For its feathers, the bird of my heart hath shed on the nest—— of separation.

Union with Thee, how may I claim? By my soul (I swear) that hath become,—
 My heart, the secretary of fate; and my body, the pledge—— of separation.

Roast-flesh became my heart from the burning of desire; and far (in separa-
 tion) from the (true) Beloved,
 Ever, the blood of the liver, I drink from the tray—— of separation.

Now, what remedy, when, into the great whirlpool of grief's ocean,
 The bark of my patience hath fallen on account of the sail—— of separation.

Not much it wanted that the bark of my life should be overwhelmed,
 With love's wave from the limitless ocean—— of separation.

10. When, captive to love's circle, the sky beheld my head,
 The neck of my patience, it bound with the cord—— of separation.

O Lord ! into the world, who brought disjunction and separation :
 Dark be the day of disjunction, and the house—— of separation.

Ḥāfīz ! if, with the foot of desire, this Path (of love) to the end thou hadst
 gone,
 To the hand of disjunction, none would have given the rein—— of separation.



The Letter Kāf.

353, (354).

1. O (beloved)! salt rights with thy lip, hath my wounded heart :
The (salt) right, preserve ; for I depart, and thee to God entrust.

(O true Beloved!) that pure jewel Thou art that, in the holy world,
The mention of Thee for good is the outcome of the angel's praise.

(O beloved!) if as to my sincerity doubt be thine, trial make :
Like the touch-stone, none recogniseth the proof of pure gold.

(O true Beloved!) Thou spakest saying :—"Intoxicated, I become ; and will
give thee two kisses :"
Beyond limit, passed the covenant ; but neither two (kisses), nor one (kiss),
have we seen.

5. Thy (small) laughing pistachio (mouth), open, sugar-scattering (speech), make :
In doubt of Thy (having a) mouth, cast not the people.

The sphere, I will dash together (and destroy) ; unless to my desire it come :
Not that one am I, to endure contempt from the sky's sphere.

2. پاکیزہ گھر (the pure jewel) signifies :—
the jewel (pearl) that cometh forth alone (not with others) from the (oyster) shell.

3. In all truth, I am thy lover.

4. بوس (kiss) signifies :—
a special delight.

To the Eternal, Hāfiz saith :—

"At the time of sending us to this world Thou saidest,—'I will meet the lover twice ; once in
the house of this world, and lastly in the house of the last (next) world.'

"Beyond limit, hath passed the covenant ; life's time hath ended.

"Neither twice nor once, have we beheld Thee ; and in excess, desire hath ended."

5. From its exceeding smallness, thy mouth is not evident ; and, from thy talking, the idea cometh
to men that thou hast no mouth.

6. The second line—

Not that one am I, that from the sky's sphere, I will endure contempt.

Since, access to Hāfīz thou allowest him not,
 O watcher (Shaitān) ! from him, one or two paces farther (go ; and his society,
 abandon).

7. " Him " refers to the true Beloved (God).

O Iblīs ! since thou allowest not the true Beloved (God) to pass to Hāfīz ; and, ever, by philosophy and by trick, bringest a barrier in His path,—thou thyself hast not found the path to God ; and further from Him, hast hastened.

354, (353).

1. (O murshid !) if wine thou drink, pour a draught on the dust (the sons of dusty Adam):
The sin, wherein an advantage to the stranger reacheth,— what fear.

Now, on the sky's summit, dash love's door-curtain :
For, thee to the dark pit (of the grave), death itself suddenly taketh.

With whatever thou hast, go ; drink ; and regret, suffer not.
For (on thy head), the sword of destruction time pitilessly striketh.

O graceful cypress, my cherisher ! by the dust of Thy foot,
(I conjure Thee) on the day of events (the day of death), take not off Thy foot
from the head of my dust.

5. What dweller of hell, what dweller of paradise, what man, what angel,—
In the religion of all, infidelity to the path (ṭarīkat) is baseness.

The path of the house of six sides (this world), the geometrician of the sky
(reason)
Established so that, beneath the snare of the pit (this world), is no path (of
flight from it).

1. O murshid ! when manifestations of the true Beloved chance to thee, thou shouldest give a taste thereof to thy disciples and the seekers of God. Thou shouldest instruct them that they may acquire this degree ; and may, with delight and desire, become the traveller of the path—although, in the travelling of the path, it is far from union with, and is verily separation from, God for the Ārif to be engaged in instruction ; and to the crowd of Ārifs is the source of loss and of disaster.

In this sense, Ḥāfiẓ saith :—

“ The sin, wherefrom profit reached another, —what fear ? For this deed is the following of Muḥammad.”

Although in the instruction of disciples, there is langour in the manifestations (of the true Beloved).

Yet, since instruction is the guidance of others and is the law of Muḥammad, there is no fear.
Nay, it is the cause of dignity.

6. مهندس فلکي (the geometrician of the sky) signifies :—

Reason who displayeth the sky's revolution, and measureth it.

دیر شش جهت (the cloister of six sides) signifies :—

The world, the field of the first, and the last, world, It hath six sides :—

The front.	|	the superior (zenith).	|	the south.
„ back.	|	„ inferior (nadir).	|	„ north.

The path of reason, the deceit of the daughter of the vine wonderfully
attacketh :

Till the judgment-day, ruined be not the vine-trellis !

Hāfiz! by the path of the wine-house, happily thou wentest,
The prayer of one of heart, the consoler of thy pure heart be !

دام مغای (the snare of the pit) signifies :—

The world whose worshippers have the lofty head.

O Seeker ! Be not deceived by reason's talk ; desist not from thy search.

Reason saith :—

Thou art the captive of six sides ; and the pure Lord is outside of the six sides.

Then thy finding Him is beyond the circle of possibility, and outside the limit of excess.

The second line means :—

In the last breath (the agonies of death), appear to me ; and cause me to taste the wine of
seeing Thee—which wine is the source of lasting life ; and by drinking which, I will break
my fast. My life, which is a deposit, I will deposit with the Depositor (God).

355, (356).

1. If design for my destruction, thousands of enemies (Shaitāns, intent upon leading one astray) make,
If thou (O perfect murshid !) be my friend (and aider),—of enemies, I have no fear.

Me, hope of union with Thee keepeth alive :
If not, from separation from Thee a hundred ways, fear of destruction is mine.

Breath (by) breath, if, from the breeze, Thy perfume, I perceive not,
Time (after) time, rent like the rose my collar I make.

On account of Thy image, go to sleep my two eyes——never !
In separation from Thee, patient was my heart,——God forbid !

5. If a wound, Thou strike, ('tis) better than the plaister of another :
If poison Thou give, better than the antidote of another.

My slaughter, by the blow of Thy sword is everlasting life :
For, verily happy is my soul in this that it is a sacrifice for Thee.

The rein, turn not. For if me, Thou strike with the sword,——
My head, the shield I make ; from the saddle-strap (to bind me as game), Thy hand I keep not back.

Thee, as Thou art, how may every vision see ?
To the extent of his vision, every one understandeth.

4. The couplet is a negative interrogation. Never went to sleep my two eyes ; God forbid that my heart was ever patient in separation from thee.
5. Otherwise—
If a wound, Thou strike, well. For another (giveth) the plaister :
If poison, Thou give, well. For another (giveth) the antidote.

356, (357).

1. If, to Thy street, the power of arriving be mine,
By the fortune of union with Thee, to foundation arriveth my work.

From me, took rest,—those two beauteous hyacinth tresses :
From me, took tranquillity,—those two narcissi (eyes) tricked with kuḥl.

Since from the jewel of Thy love, a great polish hath my heart,—
Verily, from the rust of vicissitude, polished it was.

Battered with ill-fortune, life, I obtain
At that moment when, with the sword of grief for Thee, slain I become.

5. O soul and heart (the true Beloved) ! in Thy presence, what sin have committed,
That, accepted, becometh not the devotion of me, heart-bereft ?

When, at Thy door, without resource, without gold or force, I
Have, in no way, the path of egress or of ingress.

I go—where ? I do—what ? I am—how ? Remedy, I make—what ?
For, from grief of time's violence, sorely vexed I am become.

Worse than my heart, grief for Thee found no place,
When, in my straitened heart, it made its place of alighting.

Hāfiz ! with love's pain, be content ; and be silent :
Love's mysteries, reveal not before people of reason.

357, (360).

1. (Even as) in the rose-season (the time of manifestations ; of glories of mysteries)
 of repentance of wine (love), I became—— ashamed,
 (So) of un-upright conduct (abandoning wine-drinking), let none be——
 ashamed.

My counsel (the circulation of the cup) is all the snare of the Path : and, of the
 argument,
 On account of the lovely one, or of the Sākī, in no way am I—— ashamed.

Of the blood, that, last night, went (flowing) from the pavilion of the eye,
 In the sight of the night-prowlers of sleep (that come upon the path of the eye)
 we were—— ashamed.

Than the (resplendent) sun, more beauteous of face, thou art. Thanks to God !
 That, in the sun's face, of thee (O murshid) I am not—— ashamed.

5. It may be that, through His compassionate nature, the (true) Beloved asketh
 not my sin ;
 For, of question I am vexed ; and of answer,—— ashamed.

From thy presence, 'tis a life-time since I turned not away my face :
 By the aid of God's grace, of this threshold, I am not—— ashamed.

1. When, through the murshid's guidance, I reached to the manifestation of glories, in the time of
 austerity and of chastity (which was fixed by love), of that way, I suffered shame say-
 ing :—
 That time, why made I not increase of love ? That time, why spent I in vanities ?
 To such a degree, reached my shame that, of his un-upright conduct, so ashamed as I, none
 becometh.
3. To the second line add :—
 "For, we have ruined their path."
- From the many bloody waves that, to that pavilion (the eye-lashes) flowed ; and, to sleep, gave
 no admittance—the way-farer, who at night alighted, was ashamed.
4. To the second line add :—
 For, to the sun's beauty, I prefer thy beauty.
5. In the first line, he confesseth to sin ; in the second, he revealeth his vexation of question and
 answer, and his shame thereof. Thus, doth the sinner feel.

Beneath the lip, poison-laughter, why expresseth the cup,
 If, of Thy ruby lip, the (ruddy) wine became not—— ashamed ?

Lawful it is, if the intoxicated narcissus cast down its head ;
 For, of that (Beloved's) eye full of wrath, it became—— ashamed.

Its face in the veil of the shell, it (the pure pearl) concealed on that account,
 That, of the pearls of my (lustrous) verse, the pearl of pure water became——
 ashamed.

10. The veil of the Zulmat (darkness), the (gleaming) water (of life) of Khizr
 established for the reason that it became,
 Of the (pure) nature of Hāfīz and of this (his) poetry (lustrous) like water,——
 ashamed.

7. Zuhr-khanda (poison-laughter) signifies :—
 The laugh of wrath, of anger, of shame.

10. Zulmat. See Ode 35.
Khizr. „ „ 89.

358, (359).

1. O Thou, whose face (is) like paradise, and ruby lip (like) the limpid water of paradise!
Soul and heart, Thy translucent water hath endowed.

Around Thy lip, Thy fresh-wearing (black) down,
Is like the (collection of black) ants around the limpid water (Thy resplendent face).

O Lord! this fire (of separation) that within my soul is,
Make cool (to give me escape from separation; and to cause me to attain union with Thee) in that way that to Khalil Thou didst.

O friends! power (of union with Him), I gain not,
For the reason that exceedingly beauteous beauty, He hath.

5. Lame is our foot; and (far distant, is) the stage like Paradise:
Short, is our hand; and on the (lofty inaccessible) date-tree, the date.

In every corner, the arrow of Thy eye
Hath a hundred slain ones, (lovers) fallen like me.

Independent of explanation, is the beauty of this verse:
Argument respecting the sun's splendour, none seeketh.

Āfarīn! on the reed of such a Painter who gave,
To the virgin of meaning, such a beauteous beauty.

1. سبيل (way) signifies:—

wakf endowment; sabīl kardan, to prepare; wakf kardan, to dedicate.

3. خليل (Khalil) signifies:—

The friend of God, a title of Ibrāhīm's.

When, by Nimrūd's order, they cast Ibrāhīm into the fire, that fire became, by God's grace and bounty, a rose-garden for him.

In the midst of the fire, Ibrāhīm recited the Ustā (Avastā abastā).

See the Qurān, xxi. 69.

Nimrūd (Iz dhubar). See history of Babylonia by A. H. Sayce, pp. 55-62; the Bible, Genesis, x. 8-12, Ezekiel, viii. 14. B.C. 600; and the five ancient monarchies of the east, by G. Rawlinson.

5. Difficult is union with the true Beloved.

This verse (either) a miracle, or lawful magic, is ;
 This verse, (either) the invisible messenger, or Jibrā'il, brought.

10. To the King of the world,—permanency and grandeur ;
 And everything of this sort that he desireth—be !

9. سحر حلال (lawful magic) signifies :—
 lustrous verse.

Spiritual magic is of two kinds :—

- (a) 'ulvi (high) ; raḥmānī (divine).
 (b) sifli (low) ; shaitānī (satanic).

Divine magic.

Perfection consists in the knowledge of "the most great name" of God—al ism-ul-a'zam, which is imparted only to Heaven's favourites.

By virtue of this name,

- (a) Sulaimān and his Vazīr, Āṣaf, derived their power (Qurān, xxvii. 40).
 (b) a man may raise the dead.

Uttered, or written, are efficacious :—

- (c) other names of God.
 (d) the name of Muḥammad.
 (e) „ names of good jinn.

Written charms are composed of :—

- (f) names c. d. e.
 (g) passages from the Qurān.
 (h) mysterious combination of numbers.
 (i) peculiar diagrams and figures.

Satanic magic.

This magic depends on the agency of Shaitān and of evil jinn; and is condemned by Muḥammad and by all good muslims.

This magic is taught by Hārūt and Mārūt (Ode 14).

سحر (as sihr) enchantment is a branch of satanic magic ; but as it has been studied and practised, with good intentions, by the aid of good jinn, there is a science of good enchantment (which may be regarded as a branch of divine, or lawful, magic).

Metamorphoses are effected by spells, or invocations, to the jinn,—with the sprinkling of dust or of water on the object to be transformed.

The effect of enchantment on the enchanted one is :—

- (i) to deprive of life.
 (ii) to paralyse.
 (iii) to affect with irresistible passion.
 (iv) to render demoniacal.
 (v) to transform into a brute, a bird . . .

Talisman (tilism, ṭilsam, ṭalsam) is a term applied to mystical characters (astrological or otherwise magical) : and to seals, or to images, whereon such characters are inscribed.

It preserveth from :—

enchantment.	evil.
accident.	the despoiling of treasure.

On being rubbed, it calleth up the presence of its servant (a jinnī).

Divination (al kihāna).

The diviner obtains the services of Shaitān :—

- (a) by magic art.
 (b) „ invoked names.
 (c) „ the burning of perfumes.

In this fashion a verse how to utter, none (other) knoweth ;
A pearl (verse) of this sort, none (other) can pierce (utter).

From the grasp of the love for the idol, **Hāfiz**,
Like the (feeble) ant, at the foot of the (great) elephant, hath fallen.

Before the mission of Muḥammad, the shayāṭīn used to ascend to heaven ; and to hear words by stealth.

All muslims believe that the evil jinn ascend to the lowest heaven ; hear the angels ; and so assist magicians.

The forms are :—

ḡarb-ul-mandal, the inscribing of the enchanter's circle.

„ -ur-raml, the moving of sand.

*ilm-un-naġūn, the science of stars.

az zijr, augury from the motions of birds, or of beasts.

In every lunar month, are seven evil days :—

the 3rd whereon Qābil (Cain) slew Hābil (Abel).

„ 5th „ God cast Ādam down from Paradise ; afflicted the people of Yūnas (Jonah) ; and whereon Yūsuf (Joseph) was cast into the pit.

„ 13th „ God took away wealth from Aiyūb (Job) ; and the kingdom from Sulaimān ; and whereon the Jews killed the prophets,

„ 16th „ God exterminated the people of Lūṭ (Lot) ; transformed 300 Christians into swine, and Jews into apes ; and whereon the Jews sawed asunder Zakariyyā (Zachariah).

„ 21st „ Fir'aun (Pharaoh) was drowned ; and his nation afflicted with plagues.

„ 24th „ Nimrūd slew 70 women ; and cast Al **Khalil** (Ibrāhīm) into the fire ; and whereon was slaughtered the camel of Šālīḥ.

„ 25th „ God sent the suffocating wind upon the people of Hūd.

See :—

Mishkāt-ul-Maṣābiṭ, ii. 374, 384, 385, 388.

Mir āt-uz-zamān i. 1.

Couplet 9 (first line) occurs in Ode 591, c. 4.

359, (363).

1. To the way-farer (the holy traveller), sufficient guide (to *ṭarīkat* and to *ma'rīfat*) is, love:

In His (the true Beloved's) path (of union and of love), my tears I prepared (to shed).

Into account, when bringeth the wave of our tear,
That one, who, over the blood of the slain, urgeth his bark?

Not my choice is my ill-fame:
Me, road-lost in love, He (God) made who guided.

On thyself, dash not the fire of the face of idols:
Or, over the fire, happily pass like *Khalīl* (Ibrāhīm).

5. On thyself, either establish (the treading of the path of love, and of divine knowledge) so that thou mayst lose thy desire (and become road-lost):
Or, without the guide (the holy *sharā'*; or the *murshid*), in this path, plant not thy foot (for thou wilt not attain thy object).

1. In the second line, the path may be the path—

- (a) of the true Beloved.
(b) „ „ *murshid*.
(c) „ love.

3. The guide signifies:—

- (a) God Most High.
(b) the beloved.
(c) „ *murshid*.

When the *murshid*—who taught me the ordinances of outward worshipping; and kindled in my path the lamp of guidance—recognised me to be worthy of love, he cast me into love's path; and with love's fire made luminous my heart.

In thy opinion, this is being road-lost in error; in mine, the perfection of knowledge.

See Ode 179, c. 6; 359, c. 3; 371, c. 1; 374, c. 5.

5. To thy heart, pass not the thought. God forbid that, in this friendlessness, thou shouldst lose thy object.

Thou art a man of the Path; such a one thinketh not of the acclivity or the declivity. In this Path, without a road-guide, thy foot plant not. Prudence and foresight (the goal of the *sharī'at*) to a hair's breadth thou followest; in thy heart—"First the Friend, then the Path"—thou placest; and, in speaking and doing, the following of predecessors thou abandonest not. In love's path, thy own existence to heart bring not; with the ear of sense, this subtlety hear that, although thou art a person of His persons, thy object (through the prohibitor), thou lose not.

If this state thou have not and something for thyself fashion, thy foot in love's path plant not.

From the highway of *sharī'at*, show not a hair's breadth of transgression, which transgression would be wholly calamitous, and the source of disaster, of iniquity, and of error. See Ode 298, c. 5; 299, c. 2; 302, c. 10; 303, c. 6.

Years, I was in thought of that couplet that uttered
An elephant-driver on the bank of the river Nīl :—

“ Either remember the customs of an elephant-driver (a lover of God),
“ Or, to Hindūstān (the holy traveller’s heart), go not with the thought of the
elephant (love for God).”

“ Either draw not on the face the dark line of being a lover ;
“ Or, to the river Nīl (of mourning), take down thy garment of piety.

“ Either friendship with elephant-drivers (lovers of God), make not :
“ Or, fit for the elephant (love for God), establish the house.”

7. Hindūstān signifies :—

(a) the native-land of the elephant.

(b) „ holy traveller’s heart, whence love springeth. Then, on his body, it falleth ; and, on all its parts, poureth out its mysteries.

A poet saith :—

“ A hidden subtle thing it is whence love ariseth.”

If thou practise love, the customs and habits of lovers (of God) remember ; the path of lovers, take ; with it, all thy spirit reckon ; to it, thyself consign ; of danger have no fear.

Otherwise, about love-play, wander not ; and to thy heart the idea of being a lover, bring not.

When the elephant goeth to sleep, in sleep he seeth his native land. In wakefulness, madness (of desire for his native land) seizeth him so that he dieth.

Not a moment, are elephant-masters careless of the elephant ; they do not allow him to sleep at his desire.

If he go to sleep, quickly, they apply a remedy.

When access to thyself thou gavest love ; and on the plain of existence, thy pace extendedest—not a moment be careless of love ; for it, all spirit summon ; and in adversities, be patient.

God forbid—love remembering its native land, should (in thy immature heart) become possessed of discernment.

8. جامه در نیل (to cast the garment in the Nile) signifies :—
to have mourning.

Either be not a lover ; or abandon outward piety. One of these two, choose.

9. Every work that thou chooseth, capacity for that work, reveal.

To encourage the elephant, they cast on his feet a leathern bag filled with pebbles. Thus, is he taught to kill a man by trampling on him.

See :—

(a) *Histoire Militaire des elephants depuis les temps les plus reculés, par le Chev. P. Armandé ancien Colonel d’Artillerie, 1843.*

(b) Official notes (three) on Elephants by Captain H. Wilberforce Clarke, R.E. (dated the 3rd April, the 16th April, and the 2nd December 1879) which may be seen :—

i. at the Asiatic Society of Bengal, Calcutta.

ii. „ „ Office of the Consulting Engineer to the Government of India for Railways, Calcutta.

iii. „ „ Royal United Service Institution, London.

iv. „ „ Institution of Civil Engineers.

10. Without wine and the minstrel, to paradise call me not,
 In the cup of wine (of love and of divine knowledge) is my ease, not in the
 . limpid water (of paradise).

O Hāfiz ! if thou have the meaning (of mystery),—it, bring ;
 If not, naught is the claim save question and answer.

Elephants are said to have been used in battle for the first time :—

(a) 558 B.C. by Derbices in his war against Cyrus the Great.

(b) 331 „ „ Darius at the battle of Arbela.

Probably, the latter date is the correct date.

360, (361).

1. O (cool) breeze of the north! the breeze of good news, thou art,
That, us, at union's time, reacheth.

O messenger of the bird-place! God protect thee :
Welcome! welcome! Come! come!

Salmā is where? In Zū Salam, is who?
Our neighbours are where? Their state is how?

Void remaineth the space of the banquet-hall;
Of the companions, and of the brimful riṭl.

5. After safety (from calamity), invisible became the dwelling (of Salmā) :
Of its former state, the ruins ask.

Now, hath the night of absence cast its shade :
Let us see, what (pastime) the night-prowlers (the dreams) of fancy — play.

2. الحمي signifies:—

a protected bird-place, a cote.

مرحبا signifies:—

خوش آمدي well, thou hast come; welcome.

- From straitedness, thou hast come; and to spaciousness, arrived; after labour, in ease thou hast rested.

O messenger of the bird-place of friends! O news-bringer! thee, may God preserve from calamities.

Welcome! purity, thou hast brought. Come! come!

Couplets 1, 6, 8, 10 excepted, this Ode is in Arabic.

3. ذر سلم (Zū Salam, mimosa-owning) is the name of a place (district or village) between glorious Makka and luminous Madina.

سلم (gum arabic tree) signifies:—

(a) a thorny tree which is in the abode of Salmā; and with the bark whereof they tan leather.

(b) a kind of vegetation.

What state hath Salmā? what doth she? Before her, what state doth Time bring? In that dwelling of Salmā (which is the tree Salam), who is the dweller; and who layeth the couch of sleep?

Our neighbours, where are they? what state have they? what do they?

4. Riṭl (1 quart). See Ode 315, c. 2.

5. After that time when Salmā's dwelling was inhabited; and into it, calamity and adversity entered not,—the traces of the dwelling became invisible.

From its vestiges that are left after its ruin, ask ye the state of that dwelling.

Love's tale,—no break is it's :
Here, speech's tongue is broken.

At none, looketh our saucy one :
Alas this pride, haughtiness, and disdain !

In thy beauty of perfection, thou acquiredest hope
Far from thee, God keep the eye-wound (of calamity) !

O Ḥāfīz ! love and patience, how long ?
Sweet, is the wail of lovers. Bewail !

9. عین چشم و عین کمال (the essence of the eye ; and the essence of perfection) signifies :—

Eye-wound. For save to that which is perfect, the eye-wound cometh not.

In beauty of perfection, I beheld thee : at my desire, I arrived.

God Most High may cause to turn the eye of perfection (the eye-wound, and the source of disaster).

That is—

To whatever attaineth perfection, the eye-wound (disaster) cometh ; and draweth it to decline.

Thee, from the eye-wound, in His own safety, God will keep ; and thus us, to the Nil of (desire) will bring.

361, (358).

1. O Thou that hast ravished my heart with this Thy form and grace!
(Thine) solicitude, for none; to Thee, inclined (in love) a whole world †

O soul (O Beloved, in separation from Thee) ! from my heart, sometimes I heave
the sigh ; and, sometimes draw out the arrow :

Before Thee (that hast no solicitude for me), how shall I say what things through
my heart I endure ?

To the watchers, how shall I utter the description of Thy ruby lip !
To the ignorant, good is not the coloured (vivid) meaning.

When, every day Thy beauty is greater than (Thy beauty of) the other (preced-
ing) day,

To Thy glorious face, one cannot compare (even) the (effulgent) moon.

5. My heart, Thou hast ravished ; my soul, I give Thee. Grief, why sendest thou ?
Since wholly grieved we are, of the (tax-) collector what need ?

Hāfiẓ when in love's fold, thou plantedest thy foot,

On His (the true Beloved's) skirt, fix thy hand ; and of all (attachments to the
world, thy hand) let go.

2. کشم (I draw) signifies :—

I heave ; I draw out ; I endure.

3. جاهل (ignorant) signifies :—

a worldly one, not occupied with spiritual matters.

4. The moon is sometimes waning (in glory) and sometimes waxing (therein).

5. Grief is supposed to be a (tax-) collector. See Ode 426, c. 8.

362, (366).

1. By the magic of the doll (pupil) of thy eye, O one of happy qualities !
By the mystery of thy down, O verse of happy omen !

By the (sweet) draught of thy ruby (lip), O water of my life !
By thy colour and perfume, O fresh spring of beauty and of grace !

By the dust of thy path, that is hope's canopy ;
By the dust of thy foot, that is the envy of limpid water :

By thy cypress (stature) of moon-appearance ; by the lofty sun ;
By thy exalted threshold ; by the sky of glory :

5. By thy graceful gait, like the ways of strutting of the partridge :
By thy glances like the ways of the eye of the gazelle :

By thy sweet nature ; and (by thy) breath, the morning's perfumed pastile ;
By the perfume of thy tress ; and (by the) odour of the gently breathing (cool)
north wind :

By that red cornelian that, for us, is the seal of the eye's seal ring ;
By that jewel (the pearl of eloquence) that, for you, is the door of the casket of
speech :

By that page (surface) of thy cheek that became the rose-bed of the eye :
By that enclosed garden (the eye) of vision that became the place of fancy,

(I swear) that, in contentment with Thee, if (him) Thou will regard, Ḥāfīz
Will not remain (even) with life. What room (to say that) goods and property
(will not remain).

4. The cypress. See Odes 108, 145.

7. مهر خاتم چشم (the seal of the eye's seal-ring). See Ode 350, c. 9.

9. The first line may be :—

(a) “(I swear), O Ḥāfīz, if thou look at thy pleasure,
“Thou will not remain with life * * ”

This is an instance of *ṣun'at-i-iltifāt* (change of person).

(b) “(I swear) that if Ḥāfīz, not satisfied with thee, regard (another),
“He will not remain with life * * ”

In this case—

در رضاي بي رضاي
کند ” ” کنی

363, (362).

1. The world-possessor, defender of the faith, perfect sovereign :

Yahya bin Muẓaffar, king, just-doer :

O thou ! thy court, the shelter of Islam, hath opened

On the face of the world, the window of the soul, and the door and the heart.

Necessary and proper to the soul and to wisdom, is reverence to thee :

To existence and dwelling (the universe), thy reward is abounding and comprehending.

On the day of eternity without beginning, from thy reed, a drop of blackness (ink)

That became the solver of questions, fell on the face of the moon.

5. When (on thy face ; or on the moon's) the sun beheld that dark mole, to his heart, he said :—

“Would to heaven that I had been the fortunate slave (the dark mole).”

O king ! on account of thy banquet, the sky is in dancing and in samā'

From the skirt of this zamzama, thy hand let not go.

Drink wine ; and give the world (be joyous). For, of the tress of thy noose, Captive to chains became the neck of thy ill-wisher.

(Now,) altogether, in the way of justice, is the sky's revolution :

Be happy that the tyrant taketh not the path to the stage (of his object).

Hāfiẓ! when in the (power of the) king of the world is the partition of subsistence,

For thy livelihood, make no useless thought.

1. Yahya was the sixth of the Muẓaffar dynasty (1353—1430.) See Ode 505, c. 11 ; 506, c. 8.

2. The first line may be :—

O thou whose court, the shelter of Islām, hath opened.

4. On the day of eternity without beginning from thy reed fell, on the moon's face, a drop to which Fate and Destiny gave this nobility that it became the date of all the important affairs of the world ; and the loosener of many theological questions, such as—

(a) the time of probation of the divorced woman.

(b) „ „ „ „ woman (widow) of a dead man.

(c) the pilgrimage to Makka.

(d) legal alms.

5. The word “Hindū” (the black man of Hindūstan) signifies :—
a black slave.

„ dark mole.

6. samā'. See Ode 45.

zamzama. „ „ 299, c. 7.

364, (367).

1. The breeze of love's perfume, I perceived ; and, expectant of the flashing of the lightning of union, became :

O (cool) breeze of the north ! come : for, for the perfume of thy body, I die !

O song-uttering driver of the camels of the Beloved ! stand, and alight :
For, in desire of the Beloved's beauty, no patience is mine.

O heart ! the complaint of the night of separation, let go :
In thanks that the day of union hath up-cast the screen (of the night of separation).

When the Beloved is in desire of peace; and excuse asketh,
In every state, one can pass by (and pardon) the violence of the watcher.

5. (O Friend !) come. For the seven-fold-rose (-tear)-shedding screen of the eye,
On the writing of the workshop of (Thy tender) fancy, I have drawn.

1. برق وصال (the lightning of union) signifies :—
the manifestations of glories : and the beholding face to face.

نسیم شمال (the breeze of the north) signifies :—

(a) the perfect murshid.

(b) the cool breeze that, from the land of the Beloved, cometh.

The explanations are :—

(a) the sweet fragrance of the true Beloved, I perceived ; and by the lightnings of union, overpowered became,

O north breeze ! O perfect murshid ! come ; for, in desire for thee, I die. Thy seeker and searcher, I am—'tis the time of aid.

(b) the sweet fragrance of the true Beloved, I perceived ; and stared became.

By the lightnings of union, and by the splendours of the rising of the sun void of declination, the marks of union took dwelling in my heart ; and, there, the manifestations of glories made their abode.

O north breeze !

*

*

*

*

The first lines of couplets 1, 2 are in Arabic.

2. حادي (Guide) signifies :—

the song-utterer, who, by the singing of Arab songs, urgeth the camels.

O driver of the camels of the Beloved ; and urger of the litters wherein are my beloved ! stand,
and alight :

For

*

*

*

*

5. The eye hath seven screens, called :—

(a) طبقه صلبی the natural screen growing out of the skull, which protecteth the eye from injury.

(b) طبقه مشیمی the membrane-screen.

(c) طبقه شبکی the latticed screen. It is like a net.

In my straitened heart, is naught save the fancy of Thy (small) mouth :
Like me, in pursuit of vain fancy, be none !

Vexation with a piece of counsel from the Beloved (who is as my soul), I show not ;
For vexation with his own soul, (even) with effort, none sheweth.

Trodden by the foot of grief, perturbed, is my heart :
Even as acquainted with its state is none.

Slain by love for Thee, became the stranger, Hāfiz, but,
By our dust, pass ; for lawful to Thee is our blood.

(d) طبقه عنكبوتي the spidered screen. It is very thin and delicate, springeth hard from moisture, like the spider's thread.

(e) طبقه عنبی the grape-screen. This hath two skins(folds)black in colour, in the centre a hole like the hole at the extremity of the grape, wherefrom momentarily light falleth on the eye.

(f) طبقه قرنی the horned screen. Its advantage is that it covereth the hardened moisture so that it may do its work ; and keepeth off outward dangers. It is so named because, like the tusk of the boar, it is a horn outwardly black, inwardly resplendently white like the sun. Whatever is placed beneath it, appeareth through it.

(g) طبقه ملتحم the meat (flesh), or the rose-shedding screen. It springeth from the back of the brain ; and, joined to the other parts of the eye, to them giveth fleshness and coherence, whereby the eye openeth its feathers and wings.

It is called rose-shedding ; because, from it, the eye's light cometh into manifestation ; and because it is fit for tear-shedding if, in partnership for tear-shedding, all the layers are.

The explanations are :—

(a) O friend ! come ; for the rose-shedding screen (which is one of the seven screens of the eye), I have drawn on the writing of the workshop of fancy ; and, ever, (until thee I have seen), into imagination thy fancy I take.

(b) Come ! for on the face of the workshop of (thy tender) fancy, I have drawn the rose-shedding screen, so that, from the eye or from its tears, injury befall thee not.

365, (364).

1. In praise of those good qualities (of the Beloved ; or of the murshid), every subtlety that I uttered,
Every one who heard, said :—"The sayers of this, what an excellent speaker is he!"

I spake saying :—"The powerless soul, Thou pitiest when?"

He said :—"At that time when, between (the lover and the Beloved) life is not the intervener."

At first (on the day of Alast), easy appeared the acquisition of love and of profligacy :
In the end, in (attempting) the acquisition of these excellences, the soul consumed.

On the head of the gibbet, this subtlety, sweetly singeth Ḥallāj Maṣṣūr :—
"Questions (of love) like these, of the Shāfi'i (order), ask ye not."

5. I have given my heart to a Friend, bold, decorated, arrayed,
Agreeable of nature, laudable of disposition.

Like Thy intoxicated (obliquely-looking) eye, I was at the time of corner-taking (retiring to solitude) :
Now, like Thy (inclined) eye-brow, I became an incliner to the intoxicated.

2. At that time when, passing out from thy own soul, with the true Beloved thou mixest ; aught save Him, forgettest ; and for Him not existent becomest.

4. Ḥallāj. See Odes 66, 123, 138, 139.

Ask ye not questions :—

(a) of love,—

"I am God ; holy and great is my state" which are words of shakriya (partnership) and of wujūdiyya (existence).

(b) of dragging to the gibbet.

Because, he who is a man of the outward (a hypocrite) hath no knowledge of inward questions ; and if he hath knowledge, no permission is his to reveal them.

The Shāfi'i (order) is mentioned :—

(a) because, by the order of the mufti of the Shāfi'i order, they dragged to the gibbet Maṣṣūr Ḥallāj-

(b) not because, Shāfi'i is not lord of the inward (and of the outward).

Imām Shāfi'i was born at Ghaza (in Palestine), 767 ; and died in Egypt 820 A.D.

The second line is in Arabic.

From my tears, a hundred-fold Nūḥ's deluge, I beheld ;
Yet, from the heart's tablet, Thy picture ever declined not.

O grief that me, no entrance at His door, the Heart-ravisher gave :
Notwithstanding that from (all) sides, mediators, I evoked.

O Beloved ! **Hāfiẓ's** hand is the amulet of (against) the (evil) eye-wound :
O Lord ! (grant) that suspended to (circled around) thy neck, it (the hand) I
may see !



The Letter Mīm.

366, (442).

1. If, from my hand, there arise (the chance) that with my heart-possessor I may sit,

From the cup of fortune (of His face), I drink wine ; and, from the garden of union (with Him), pluck the rose (of profit).

Not my foundation (of life), will the bitter (strong) wine (real love) ṣūfi-consuming take ;

O Sākī (perfect murshid) ! on my lip, thy lip, place ; and my sweet life, take.

(In this vain desire) perchance, distraught I shall become. For, from love of thee, night to day,

To the moon, (like one distraught) I utter speech ; in sleep, the Parī, I see.

To the intoxicated, thy (sweet) lip gave sugar ; and to the wine-drinkers, thy (intoxicated) eye, wine :

Through exceeding disappointment, neither am I with that (the sugar) ; nor am I with this (the wine). (Such a one) am I !

5. (On) the night of departure, I go from the couch to the palace of the ḥūru-l-'in (the ḥūr with large black eyes),

If, at the time of life-surrendering, thou be the candle at my pillow.

Since every particle of dust that the wind brought was a bounty from Thy grace, Thy slave's state remember ; for an old servant am I.

5. See the Ḳurān, lii. 20.

Sing. حوري plur. حوريات (Persian).

" " " حور (Arabic).

" حوراً " حوري "

See Ode 25, c. 2 ; 416, c. 4 ; 475, c. 8.

Not pleasing appeared the writing of every one, who a versified picture, expressed :

A rare partridge (lustrous verse), I take ; for swift is my royal falcon (the poet's high genius).

If belief thou have not, go ; ask the painter of Chīn (Mānī) ;

For, the usage (of word-painting even), the (illustrious painter) Mānī desireth from the nib of my reed.

Ṣabāḥu-l-khair ! shouted the bulbul. O Sākī ! where art thou ? arise !

For, in my head, tumult maketh the twanging clamour of the harp of last night.

10. Not every one's work is fidelity and truth-speaking,

The slave, I am, of the Āṣaf of the age,—Jalālu-l-Ḥaḳḳ va-d-Dīn.

From me, not from Hāfīz, hear the mysteries of love and of intoxication ;

For, with the cup and the goblet, every night, the companion of the moon and of the Pleiades, am I.

7. Otherwise—

Not pleasing appeared his writing—every one who expressed a versified picture.

9. صبح الخير (good morning) signifies :—

(a) the salutation that the companions utter, at the rising of the sun, to the Sākī when, from him, they seek the morning cup.

(b) the wailing of love.

خروش چنگ درشین (the twanging clamour of the harp of last night) signifies :—

The covenant of alast ; for, by the faithful duty to that covenant, all are bound.

From the distraught lover (of God), love's wailing struck up ; struck in, from within me, the covenant of alast.

O murshid of the time ! where art thou ? Arise ; and into my cup, pour the rosy wine.

For, before my vision the talk of counsel, the slumber of carelessness, and wine-drinking arose and the covenant (which, on the day of miṣāk I had made with God) adorned the tumult.

This couplet occurs in Ode 372, c. 6.

10. The true name is—

Jalālu-d-Dīn.

Because he was faithful and truthful, the Poet adds—

Jalālu-l-Ḥaḳḳ.

11. This couplet occurs in Ode 372, c. 8.

367, (376).

1. Permit us to pass by the highway of the tavern ;
For, for a draught, in need of this (tavern-) door, we are all.

On the first day (of eternity without beginning) when, of profligacy and of love,
we boasted,

Its condition was that, (no path) save the Path of this way (of love), we tread.

The place (this world) where the masnad of Sulaimān goeth to the wind (of
destruction),

Pleasant, it is not if we suffer grief. Best, that we drink wine.

Let us see, it may be that, in his girdle, one's hand one can fix ;
Seated in the heart's blood, like the red ruby, are we.

5. Admonisher! (to us) make not the counsel of the distraught. For we,
With (possessing) the (glorious) dust of the Friend's street, look not at Paradise.

Since (by samā'), the Sūfis are in the mystic state of the dance,
We also by the sorcery (of love-play), a hand uplift (in rapture).

From thy draught (-sprinkling), earth gained the rank of the (mighty) ruby :
Before Thee, less than the dust are we helpless (lovers ; because, to us Thou
inclinest not).

Before that dear life passeth,
Permit us to pass before Thy face.

Hāfiz! when there is no path to the turret of the palace of union,
Our head, with the dust of the threshold of this door, let us take.

5. In my opinion to have the dust of the Beloved's street is better than to go to paradise.
Then counselling is profitless ; for, of love's path, never will I repent.
6. Samā'. See Ode 45.
7. The "mighty ruby." See Ode 179, c. 2.
9. Since our desire issueth not, it is necessary that we should not turn from our purpose.
"Who sought, found."

368.

1. Hath not the time arrived—for friends to pity ;
For covenant-breakers, to repent ?

To them, hath no news arrived of him who was left behind,
With the fire of grief in his chest ?

Had the tribe known what passed
On the wounded one, him they would have drawn near to ; and pitied.

Arrived hath the season of Nau-rūz ; green have become the sand-hills :
What of the young minstrels that they sing not ?

5. What of me, the heart concealed, the tears revealed,
How wonderful it is—the dumb speaking !

These are the months in which, by the wind's blowing, objects (the blossoming of
flowers) are gained :
Unlawful to us, is spring's pleasure.

1. This Ode (all in Arabic), Ḥāfīz wrote at the beginning of the mystic state before he had arrived at the stage of decoration.
The brothers (c. 7) and the friends (c. 9) signify :—
Holy travellers and Ārifis, at whose stage Ḥāfīz had arrived ; and in search of whom, he was like one distraught. From every traveller, aid he sought.
To defective ones and covenant-breakers, is not the time arrived that they should be penitent of covenant-breaking ?
2. To them hath no news arrived of that one who broke the covenant ; and broke the pledge, notwithstanding that, in his chest, the fire of grief and of penitence flameth up.
To them, from the Qurān and the Ḥadiṣ, hath not the tale of covenant-breakers come ?
3. Of what hath passed from them on this wounded one, void of oppression,—would that my tribe knew !
After knowing the extent of their tyranny, this wounded one pardoneth them, and forgiveth what is fit to be forgiven.
4. The spring-season hath come ; green, the highland hath become ; and distilled and pure, is the wine ; full and abundant, are the grapes ; and friends of fellow-cup sing ;
5. My tear revealed my mysteries ; and though my limbs had held the mysteries concealed, my tear became the informer.
O wonderful deed ! if silence uttereth speech ; and seeketh the mystery of his master (the body).
6. For these are months, by the effects whereof, the heart demandeth joy, independence, and powerfulness,—the result whereof is pleasure.
To us, poor, centreless, resourceless, the pleasure of spring is unlawful. Our heart is at the foot of the snare.

Sons of our uncle ! to us with a draught extend your generosity :
For generosity and greatness are means whereby known is the generous one.

O thou that hast acquired sway over all kings !
Pity. God recompense thee : Fortune are deeds of charity.

For every one of the friends (of Ḥāfiẓ) are a store (of victuals) and the hope
(of wealth) :
But for wretched Ḥāfiẓ, are indigence and exigence.

7. O uncle born (cousin) ! practise liberality and pity us notwithstanding that greatness hath causes whereby excellence may be seen and riches marked out.

O brethren, Lords of excellence ! exercise liberality towards faḳīrs ; and enter upon pity. For excellence is the mark of liberality, not the collecting of dirams and dinars.

8. Thou that, in the way of attacking, hast become powerful over all the Sultāns of the human race ! Pity, that God may give thee recompense. In respect of friends, goodness is opportunity.

Otherwise—

Thou that, in the way of dominion, hast become lofty of all Sultāns !

9. Every one of the friends hath treasure, which, at the time of distress, is of use ; and the power of giving alms (ḵhairāt va ṣadkāt) which, in the next world, increase joy.

To wretched Ḥāfiẓ, poverty (faḵr) is the cause of perturbation.

That is—

It is the poverty of perturbation ; not the poverty of choice.

The poverty of choice hath delights ; and is the cause of thank-offering ; the poverty of perturbation is altogether a mulct, and the cause of contempt.

369, (374).

1. In the morning, with the desire of repentance (to my heart), I said :—" I seek
the counsel of God,"
Spring, repentance-shatterer, arriveth : what remedy may—— I make?
True speech, I utter :—I cannot see (that this state is very difficult);
For the companions drink wine ; and looking on—— I make.
By the cup's circulation, remedy ye my brain :
If, from the midst of the banquet of joy, retirement—— I make.
If, one night, to my tongue, passeth the tale of Thee,
From want of purity, it (the tongue) with wine, rinsing,—— I make.
5. On the throne of the rose, I place a (beauteous) idol like a Sultān :
With the hyacinth, and the lily, the glory of collar and of bracelet—— I make.
Through the Friend's face, blossomed my purpose like the rose :
To the hard stone, consignment of the enemy's head (that separation recur
not)—— I make.
The tavern-beggar am I ; but (at) the time of intoxication, behold :—
Against the (lofty) sky, loftiness ; and against the (ordering) star, order,——
I make?
Not mine, is the way and usage of morsel-abstaining. For,
The reprobation of the profligate, the wine-drinker, why do—— I make?
To the memory of the King's assembly, like the rose-bud with laughing lip,
The cup, I take : and, through desire, my raiment, rent—— I make.
10. If, from the ruby lip of the Beloved, a kiss I take,
Young again, I become ; and life, twice—— I make.

4. On account of its want of purity, with wine, it (the tongue) I rinse.

5. تخت گل (the throne of the rose) signifies :—

(a) the place where they make the marriage of brides and adorn them with garlands of roses.

(b) the heart of the holy traveller, the place of blossoming of roses.

Not the *ḳāzī*, nor the *mudarris*, nor the *muḥtasib*, nor the *faḳīḥ* are we :
 Mine, what profit that forbidding of the wine-drinker—— I should make.

Through wine-drinking, distressed became **Hāfız**;
 With the sound of the harp and with wine, his mystery (of distress), evident——
 I make.

11. *Ḳazī* the judge.
 Mudarris „ school master.
 Muḥtasib „ city censor (of morals).
 Faḳīḥ „ theologian.

370, (379).

1. (O murshid !) come ; so that the rose (of ease and of pleasure) we may scatter ,
 and, into the cup (of existence ; or of the heart), the wine (of love and of
 divine knowledge)—— cast.
 (By our inward strength) the roof of the sky we rend ; and (to the height of
 another heaven) a new way,—— cast.

If an army, that sheddeth the blood of lovers, grief raise—
 Content together are I and the *Sākī* ; and up its foundation, we—— cast.

Into the cup of ruddy wine, rose-water, I pour :
 Into the censer of the wind, 'itr-revolving, sugar, I—— cast.

Minstrel ! since in thy hand is a sweet instrument, a sweet song sing :
 So that, hand-waving, we may sing the love-song, and dancing, our head down
 may—— cast.

5. O breeze ! to that lofty quarter of the Beloved, the dust of our existence cast ;
 It may be that on the spectacle-place of that king of lovely ones ('ārifs), our
 glance, we may—— cast.

Of reason, one boasteth ; another idle talk weaveth :
 Come : before the just Ruler (God) these disputes, let us—— cast.

If the paradise of Ādn, thou desire, come with us to the tavern (of love and of
 profligacy) ;
 So that, from the foot of the wine-jar (the murshid of love), thee, at once into
 the pool of Kauşar, we may—— cast.

1. This may be addressed :—

(a) to the beloved.

(b) „ holy traveller.

3. Into bitter, strong wine (of real love) rose water is poured to reduce its strength.

4. سماع خوش signifies :—

Samā' (سماع) joined with the condition of *samā'-i-sāmi'* (سماع سامع) the hearing of the hearer.
Samā'. See Ode 45.

5. خریان (lovely ones). See Ode 209, c. 5.

7. "The paradise of Ādn" signifies :—

(a) paradise.

(b) the manifestations of God Most High.

See Ode 407, c. 4.

O (true) Beloved ! with Thy face, illumine our assembly,
That, before Thee, the love-song I may chaunt ; and at Thy feet, my head, may
— cast.

In Shīrāz, the understanding of verse, and the speaking well, they practise
not :
Hāfiz ! come ; that, into another land, ourselves we may— cast.

371, (370).

1. Times I have said ; and again I say,—

That, heart bereft, not of myself, have I gone this Path (of love).

Behind the (pure) mirror (of the holy traveller's heart) me, they have kept like the parrot :

What the Teacher of eternity without beginning said :—" Say " ; I say.

Whether I be the thorn, or whether the rose, there is a sward-adornor (God),
By whose hand, as (it) cherished me, I grew.

O friends ! me, heart-bereft, astonished, censure not :

A great jewel I have ; and the master of vision (the jeweller God), I seek.

5. Although to (the wearer of) the patched (darvīsh) garment, (the drinking of) wine,
rose of hue, is a sin,—

Me, censure not ; for with it (from off the darvīsh garment), the colour of hypocrisy, I wash.

1. See Ode 179, c. 6.

2. Before a mirror, they place a parrot ; and behind the mirror, the teacher.

The parrot, seeing his own reflection in the mirror, maketh " chachchaha ; " and thinking that the parrot behind the mirror maketh speech, entereth on speech.

Whatever he hearth, cometh from his tongue.

From behind the mirror, the teacher saith :—

" Allah ! God, the Merciful, the Merciful ! "

or whatever he wisheth to teach. Thus, quickly, by this sorcery, doth the parrot learn : and become a speaker and an orator.

Here the parrot is *behind* the mirror. The explanations are :—

(a) That the م (مفعول) is not maf'ūl bih (nominative) but maf'ūlun lahu (the accusative).

Behind the mirror they have kept for me one parrot-like.

(b) That in place of پس one should read پیش (contracted from پیش for verse—sake).

Before the mirror, they have kept me parrot-like.

(c) That in place of پس one should read بر

On the bosom of the mirror, they have kept me parrot-like.

This couplet, Ḥāfīz (who was a murshid) wrote in praise of himself.

In the opinion of disciples, the murshid's praise of his own soul is laudable ; for such praise is the source of firmness of good faith, and the repeller of tumult.

Whatever I say, I say from the Teacher (God) : His nature, I seek.

Of myself, naught I say. Whatever the master of eternity without beginning saith, and to my heart revealeth, that I say.

" Neither doth he (Muhammad) speak of his own will. It is no other than a revelation, what unto him hath been revealed." The Qurān, liii. 3, 4.

Not like the poets, mysterious utterers, do I speak. Whatever they say, they say through lust and Shaitān ; and, distraught from the producing of their own imagination, strive to reveal their vain imaginings.

The second line, see Ode 407, c. 3.

3. See Ode 408, c. 4.

From another place (cause), is the laughing and the weeping of lovers (of God):

In the night (through union with the Beloved), I sing; in the morning-time (through separation), I moan.

To me, **Hāfiẓ** spake saying:—"The dust of the tavern-door smell not:"
Say:—"Censure not; for the (fragrant) musk of Khuṭan, I smell."

372, (378).

- i. A thousand breaches in my faith, with Thy dark eye-lashes, Thou hast made :
Come, so that, out (of my heart) on account of Thy sick (languishing) eye, a
thousand pains, (of mine) I may pluck.

Ho, O fellow-sitter, of my heart (the true Beloved!) from Whose memory,
friends (who, in this world of non-existence are Thy companions; and slum-
ber in Thy unity) have passed :
Not a day be mine, the moment when, void of recollection of Thee, I sit.

- i. مژگان (eye-lashes) signifies :—

- (a) the darkness of sins that, in matter, have become established.
(b) illusory love.

- چشم بیمار (the sick eye) signifies :—

- (a) the seeing God and His manifestations.

For varied are the circumstances of holy travellers, whose goal is God. When he attain-
eth perfection, to him, this quality appeareth evident.

- (b) real love. Love, whether real or illusory, dependeth on God, to whom every one in-
clineth.

The explanations are :—

(According to a)—

- (i) O Lord! for those sins that from me have issued, hath arrived Thy order for my destruction.
Come: for, in respect of those sins, is a breach in my faith through the beholding of
Thee.

From my path, I up-pluck the thorn of sorrow; from it, withdraw my inclination; and
from the foot out-pluck the thorn.

- (ii) O my slave! through sins in moments, thou hast made in thy faith, thousands of breaches;
and to Me hast not shown obedience.

Come; repent; upon the true path, go straight; say—

“I am penitent for those (evil) deeds.”

So that, on account of thy sick eye (deficient vision, that became a thousand sins) I may
pardon thee!

Since, by lust's invitation, thou committest sins, imperfect (not far-seeing) vision thou hast.
Those sins that thou hast intentionally committed, I will, after thy repenting and weeping,
pardon; and, their rust from thy heart's mirror, wipe.

- (iii) (According to b)—

O true Beloved! with Thy dark eyelashes (illusory love), Thou broughtest thousands of
breaches in my way and faith; and (through illusory love) Thou rentest the garment
of faith that was on my body:

Come, so that, through true love for Thee, I may choose numberless pains; and, from
the stage of the illusory to the stage of ḥaḳīqat, take the Path.

In the Fawā'id-ul-Fawā'id, is the following tale :—

Once upon a time, was a Barhaman, possessed of wealth and goods and of all worldly effects.
Him, with a fault, the king of that time charged; into his own grasp, all his wealth took; and,
expelled him from the land—though he deserved no punishment.

Old and foundationless, is the world : of this Farhād-slayer,——justice !
Me, vexed with sweet life, its craft and sorcery made.

The world, transitory and permanent, a ransom for the true Beloved and the
Sākī (I make) :

For, the world's sovereignty, love's humble companion, I deem.

5. If, in my place, the Friend (God) choose a stranger,——He is judge :
If, in place of the Friend, I choose my life,——it, unlawful be !

Ṣabāḥu-l-**khair** ! shouted the bulbul. O **Sākī** (murshid) ! where art thou ?
Arise (bring wine) :

For, in my head, tumult maketh the intoxication of the wine of last night (the
day of Alast).

Drowned in sweat like the rose, I became through the torment of the fire of separation :

O breeze, night-seizing (the perfect murshid) ! a breeze, from the sweat-seizer
of mine (the true Beloved),——bring.

Setting his face to the desert, he went his way. On the way, a friend met him ; and in friendship's
name asked him, saying :—

“What is this state that is the cause of such sorrow ? ”

The Barhaman replied :—

God be praised that they left with me the zunnār (the mystic cord). Although they took from
me all else, since the zunnār is my safety it will come back.

When faith is safety ; and, in my heart, is memory of God,—no fear is mine of my sins.

See the Qurān, ix. 5 ; xiii. 7 ; iv. 30 ; viii. 29.

برفت از یاد (went from Thy memory)—

Although the imputation of forgetfulness is improper ; yet, in this place, it is allowable.

Only through the perfection of conciliation, hath **Hāfiẓ** made God descend to the mansion of forget-
fulness ; and brought the speech into utterance.

6. This couplet occurs in Ode 366, c. 9 ; and is there fully explained.

7. گل (rose) signifies :—

The (red) rose which (see Ode 40, c. 5) was formed of the sweat of Muḥammad. From him,
who taketh sweat is acceptable.

باد شبگیري (the night-taking breeze) signifies :—

(a) The morning breeze whereto they assign the coming of fragrant odours ; and the blos-
soming of flowers.

(b) The murshid.

عرق چين (sweat-taker) signifies :—

(a) a mixture of perfumes which, like ambergris, through various compoundings, they pre-
pare. Its essential quality is the taking (away) of sweat.

When sweat prevaieth over the limbs ; by the use of the عرق چين, it is relieved.

(b) the true Beloved, and real Desired one.

From me, not from the admonisher, hear the mysteries of love and of intoxication :

For, with the cup and the goblet every night, the companion of the moon and of the Pleiades, I am.

The tale of longing that, in this volume, is become verified,
Verily is void of error ; for me, the dictation Ḥāfīz gave.

From the heat of the fire of separation and disjunction drowned in sweat like the rose ; and the withered leaf I am become.

O murshid of ṭarīkat ! O guide of ḥaḳīkat ! From that true Beloved, a fragrant breeze bring ; and from this whirl-pool, this sweat-drowned one bring forth.

That is—

Display virtues and truths, and the path of manifestations.

Possibly this couplet is in reply to couplet 2.

8. This couplet occurs in Ode 366, c. 11.

“the moon” may signify :—
the Beloved.

جام (cup) signifies :—
wine ; the moon.

قدح (goblet) signifies :—
wine-drops, the Pleiades.

373, (375).

1. Beyond limit—this that from my hand, went religion and knowledge,
Come, say—what joy from love for Thee, I established?

Although grief for Thee gave to the wind the harvest of my life,
(Falling) in the dust of Thy precious foot, (I displayed fidelity); for the
covenant (that I had made), I broke not.

Contemptible like the atom though I am, Love's wealth, behold!
How, in desire of Thy face, joined to love I am.

Bring wine; for 'tis a life-time, since, through desire of safety, I
Sate, in the corner of safety for the sake of ease.

5. O counsel-utterer! if of (the crowd of) men of sense, thou be,
To the dust, cast not thy speech (of counsel); for (counsel is useless), intoxi-
cated I am.

Before the Friend (God), my head forth from shame how may I bring,
When, from my hand, a worthy service issueth not?

Hāfiẓ consumed; and that Beloved, heart-cherishing, spake not,
Saying :—"When his heart, I wounded, a plaister, I sent."

2. The second line may be :—

By the dust of Thy precious foot (I swear) that the covenant I broke not.

374, (371).

1. O **Sāḳī** (true Beloved)! come back; for of Thy service, desirous I am:
Of Thy service, and of prayer-uttering for Thy fortune, desirous I am.

(O perfect murshid!) from that place, where is the (common) bounty of the
cup of happiness of thy splendour,

From the *ẓulmāt* of astonishment, me the path of going out,—— show.

Drowned in the sea of sin from a hundred sides, though I be;
Since I became love's friend, of the people of mercy am I.

O **Faḳīh**! me, for profligacy or for ill-fame, censure not:
For, from the Court of Fate, pre-ordained was this.

5. Drink wine. For, neither by acquisition, nor by choice, is the being a lover:
Me, this gift reached from the heritage of creation.

I, who, in my life, chose not travelling from my native land,
In the love of seeing Thee, desirous of travelling am.

Far from the door of fortune of Thy shelter, apparently am I:
But, with soul and heart, of the (crowd of) dwellers of Thy presence, am I.

In (love's) path, the (mighty) river and the (lofty) mountain; and I, shattered
and battered—

O **Khizr**, auspicious of foot! by thy prayer, aid give me.

If thou boast of the musky (dark fragrant) tress of that idol,
O breeze! of the revenge of my jealousy, bethink thee!

10. In Thy eye-brow (bow), vision's arrow up to the ear of sense
(Is) brought and drawn; for an opportunity (for Thee to shoot an arrow), delay-
ing, I am.

Before Thy eye, **Ḥāfīz** will sacrifice his life:
In this fancy, I am, if respite me life will give.

2. *Ẓulmāt*. See Ode 35, c. 10.

4. *Faḳīh* signifies a theologian.

5. See Ode 179, c. 6; 359, c. 3; 371, c. 1.

375, (373).

1. Glad tidings! to (the abode of) Zū-Salam, suddenly descended safety (from calamity):
 To God praise, (the praise of) the confessor of the greatest blessing!

That bringer of happy news, who brought the glad tidings of victory, is where?
 So that (in joy), my soul (which is dearer than gold and silver) I may scatter on
 his foot like gold and silver.

Verily, shattered of heart cometh the covenant-breaker:
 In the opinion of the Lords of wisdom, sacred charges are covenants.

From the King's turning back, what a rare picture established
 His enemy's resolution in the mansion of non-existence!

5. From hope's cloudlet, he sought a blessing. But,
 To his seeing eye, it gave naught save moisture.

Into the (dark) Nil of grief, he (the covenant-breaker) fell; to him, in reproach
 the sky said:—
 "Verily, now, repentant, thou hast become; and profit from repentance, thou
 gainest not."

1. ذر سلم. See Ode 360, c. 3.

Glad tidings! suddenly safety (from calamity) descended upon the abode of Zū-Salam (which is a thornless tree in the Beloved's abode).

To God is praise for the favour of a praise that is, in excess, from the confessor (of praise).

Favours for being guided aright, and the praise of the confessor, are not save in sincerity of faith.

Then, with sincerity of faith, Hāfiẓ praiseth the descending of safety on the abode; and, for that abode, seeketh an increase of favour.

2. Who bringeth glad tidings, on his foot they scatter some silver.

3. In the opinion of the Lords of reason, the covenant verily is the Lord of respect and of honour (is sacred and honourable).

Who breaketh a covenant cometh heart-shattered.

In trueness of covenant, is surety; the coming out from that covenant, is his charge. Whoever for something established a covenant, its surety he became; and, from it, he must come out.

Sākī! come, for it is the season of the rose, and the time of pleasure:
The cup, bring; and suffer no grief, more or less.

From the cup of wine, hear. For this old woman, newly married (the world)
Many a husband, like Kay Ḳubād and Jamshīd, slew.

O heart! seek not thou the kingdom of Jamshīd; seek the cup of wine:
For this was the song of the bulbul, garden-singer, of Jamshīd.

10. When, like the (red) flagon, the enemy's (red) blood, thou spilledest,
With friends, in ease and joy, take the cup of Jamshīd.

In the tavern-corner, hath Ḥāfīz his place of ease,
Like the bird in the garden; and like the lion in the forest.

9. In the time of joy, the cup of wine is better than the kingdom of Jamshīd.
Jamshīd. See Odes 144, 176, 199.

In Arabic, are :—

Couplet 1; and the second lines of couplets 3, 6, and 11.

376, (380).

I. O morning cypress! without thee, with the rose and the rose-bud,—
what may I do?
 The tress of the hyacinth, how may I draw; (with) the cheek of the lily.—
what may I do?

From the reproach of the ill-wisher, alas ! I beheld not Thy face :
When not mine is the (gleaming) mirror, with (dull) iron—— what may I do ?

O admonisher! go; and at the dreg-drinkers, carp not :
This, the work-orderer of Fate doeth :— what may I do ?

When, like this, from the hidden ambush, leapeth the lightning of jealousy,
Do thou order : for I of consumed harvest,— what may I do ?

5. When the King of the Tūrāns (Afrāsiyāb) approved ; and cast me into the pit,
If the grace of Tahamtan (Rustam) be not hand-seizer (to help)——
what may I do ?

If with a lamp (on the path of travellers) Tūr's fire (the perfect murshid) make
not a little assistance,
(For) the remedy of the dark night of the Wādī-i-Aimān—— what may I do?

With the heart-stitching arrow of separation, thou sheddest my blood :
Do thou thyself say to thyself :—" O luminous eye !—— what may I do ?"

Hāfiz! highest paradise is the house of my heritage :.
In this desolate stage (this world), my dwelling, — why do I make ?

5. Afrāsiyāb. See History of Persia by Malcolm and by Clements Markham; and the Shāh Nama, by Firdausi.

6. Wādī-i-Aimān. See Ode 202.

377, (377).

1. If, with the sword (of tyranny), He (the true Beloved) slay me, His hand, I seize not :

If, upon me, this arrow He strike, obliged I am.

(To the true Beloved) say :—" At that our eyebrow, Thy arrow strike,
" That, before Thy hand and arm, I may die."

If, me from off my feet, the world's grief bring,
Save the cup, my hand-seizer (helper) is who ?

O Sun of the morning of hope (the true Beloved) ! come forth :
For, in the hand of the (dark) night of separation, captive am I.

5. O Pīr of the tavern (the murshid excellent and perfect) ! come to my cry (for justice) :
By a draught, me young make ; for old am I.

Last night, by thy tress, I ate an oath,
That, my head, from off thy foot, I will not take.

O admonisher ! how long, like children, deceivest thou,
Me, with the apple of the garden, and the stream of milk ? (For, not to these paltry things, do I incline ; such are for common folk).

1. I seize not his hand ; because his slaying me is the comprehension of the advantages of faith and of the world. In the end, He is wiser than I : whatever He doeth is the essence of good and of good counsel.

Otherwise—

If He slay me with the arrow of separation and disunion, I am obliged ; because the glory of the Beloved is Union ; and His arrow is the arrow of mercy.
The address may be to the murshid.

4. " The sun of the morning of hope " may signify :—

- (a) the murshid.
(b) „ light of morn.
(c) „ essence of hope.

5. پیر خرابت (the Pīr of the tavern) signifies :—

- (a) the murshid, perfect and excellent, who keepeth the disciple in the abandonment of self ; and showeth the way of poverty and of effacement.
(b) the lover, who considereth deeds and qualities of all things effaced in the divine qualities ; but, to himself or to another, imputeth no quality.

7. See Ode 429, c. 8.

(For fearful contemplation and manifestation, I soar). Every evening and morning, that (glorious) bird, am I,
The sound of whose (mighty) cry (in remembrance of God) to the (lofty) Sidra tree reacheth.

Hāfīz! this, thy khirka of piety, (hard as iron, void of tenderness) consume (with fire) :
For (even) if a (consuming) fire I became, I should kindle it not.

8. Sidra. See Ode 88; "Bird" see 410, c. 2; 429, c. 2; 439, c. 1; 558, c. 8.

9. Khirkā. See Ode 124.

378, (383).

1. Like the morning (of laughing forehead) Thou art; and the candle of the chamber of the morning, I am :
Smile; and behold how (for Thee) my soul, I surrender.

In my heart, the stain of love for Thy heart-alluring tress is so (in dwelling) that,
When (from this vanishing world) I pass, my tomb becometh the (dark) violet-bed.

On the threshold of hope of Thee, I have opened my eye,
That Thou mayest cast one glance; from Thy glance, me Thou Thyself casted-est.

O crowd of griefs! to thee, how may I utter thanks? God forgive thee!
On the day of friendlessness, at last, from my bosom thou goest not.

5. I am the slave of the man of vision, who, notwithstanding his black-heartedness,
Raineth a thousand drops (tears), when my heart's pain, I recount.

On every side, our idol (divine bounty) displayeth splendour; but,
This glance that I keep glancing, none seeth.

If the Beloved like the (fragrant) breeze pass to the tomb of Ḥāfīz
From desire (of that Beloved), in the heart of that narrow place (the grave),
the shroud, I rend.

2. Out of respect of the dark tress, it is said that the tomb becometh the dark violet bed.
4. The word "thee" refereth to "the crowd of griefs."
5. The first line may be:—
I am the slave of the man (the black pupil) of my eye, who, notwithstanding his black-heartedness,—

379, (381).

1. Since on my head, fell thy auspicious shadow,
Fortune became my slave ; and prosperity, my servant.

Years passed, since, by me, fortune had passed away ;
In the fortune of union with Thee, by my door, it (fortune) returned.

In time (the world), vigilant, none had seen me,
If, in sleep, thy form had been imagined by me.

In grief for thee, to an end I take (I pass) my life ; but,
Believe not that without (memory of) thee, to an end, a moment I take (I pass).

5. From that night when, into my straitened heart, thou returnedest,
My beperfumed brain, a hundred candles kindled.

The remedy for my pain, the Physician knoweth not :
Without the Friend, I am shattered of heart ; with the Friend, most happy.

Thou saidest :— “ To my street, the chattels of halting (while journeying) bring
not : ”

By Thy soul, (I swear) that out from this street, I myself pass not.

The slave of a king and the purchased slave of an Āṣaf, every one is :
Ḥāfīz! the mean slave of the Sulṭān of the country (Ālī Murtaẓā), I am.

1. This Ode is in praise of Ālī. See the Rubāʿiyāt 617.

8. Āṣaf. See Ode 43.

380.

1. In the morning, Jauzā (Gemini) placed before me the preservation (the small *Qurān*):

That is:—The King's slave, I am; and the oath, I ate.

Sāḳi! come; for, from effective fortune's aid,
The desire that I desired became to me, through God attainable.

A cup, give; for again in joy of the King's face,
Elderly of head, in my head, is desire for a youthful one.

Waylay me not with the description of the limpid water of *Khizr*;
From the King's cup, a draught-drinker of Kauṣar's fountain, am I.

5. O King! if to the ninth heaven (God's throne), I cause the throne of excellence to reach,

Of this majesty, the purchased slave, am I; and of this door, the wretched one.

A thousand years, draught-drinker of Thy banquet, I was:
My disposition, ardent of temperament,—water-drinking, how may it abandon?

If, of the slave of this tale, belief be not thine:
Of perfect speech, a proof I will bring.

If, from thee, I up-pluck my heart; and, from thee, up-lift my love,
On whom, may I cast this love; where, may I take that heart?

All in love for the King, was my covenant of Alast:
From life's highway to this covenant, I pass.

10. Manṣūr bin Muḥamad Ghāzī is my guard:
From this auspicious name, victorious over my enemies am I.

1. This Ode is in praise of Āli. See Ode 396, c. 3.

"The king" is Āli, the founder of the Ṣūfis.

Jauzā signifies:—

Āli Murtaẓā.

3. The second line occurs in Ode 232, c. 1.

4. *Khizr*. See Ode 89. *Kauṣar*. See the *Qurān* cviii.

9. *Alast*. See p. 5.

Since, in the King's name, the sphere framed the Pleiades,
Verse of pearl, wherefore make I not? Less than who, am I?

When, from the King's hand, I tasted the victuals like the (mighty) falcon,
For the capture of the (mean) pigeon; care how is mine?

O King, lion-seizer! less, how becometh, if becometh
Attainable by me, in thy shadow, the country of ease?

Wing and feather, I have not; and this (is) most rare. For there is naught,
In my head, save the desire of (flight to) the (lofty) dwelling of the Simurgh.

15. In the felicity of praise of thee, my verse subdued a hundred countries of
the heart:

Thou mayst say that my speaking tongue is thy (cleaving) sword.

If, like the morning breeze, by a rose-bed, I passed,
Mine, was neither love for the cypress; nor desire for the cone-tree.

Thy perfume, I perceived; and to the memory of thy face,
The Sākis of joy gave me one or two cups.

Not the slave's custom is intoxication with the juice of one or two grapes;
Years endured, the Pīr, tavern-cherisher, am I.

With the revolution of the star and of the sky, many a strife is mine;
In this tale, be the King's justice, my ruler!

20. Thanks to God, that, again, in this height of court,
The sound of my long wing-feather (of flight), the peacock of the ninth heaven
—heareth!

For the capture of my heart, the lion's whelp attacked;
Lean, if I be, or if not,—the lion's prey I am.

Effaced be my name from the work-shop of the lovers (of God),
If mine be other employment save love for Thee.

O Thou, the lovers of whose face (are in number) more than the atoms (in the
sun-beam)!

To union with Thee, how may reach I who (in capacity), less than an atom, am?

Show to me,—the denier of the beauty of Thy face, who is he?
So that, with the dagger of jealousy, his eye I may bring forth.

25. On me, fell the shadow of the (symbolic) sun of empire :
Now, as to the (material) sun of the east, rest (independence) is mine.

Not brisk is the market of purpose of these deeds :
Neither splendour, do I boast ; nor ease, do I purchase..

With soul, the friend of the prophet and of his offspring, (is) **Hāfiz** !
By God, witness to this is the Lord, my ruler.

381, (384).

1. In the pursuit of the desire of visiting my own (native) Land,——
The dust of the head of my (true) Beloved's street,—— why should I not be ?
- When the load of grief of being a stranger and the trouble, I bear not,—
To my own city, I go ; and, my own monarch,—— I shall be.
- Of the confidential ones of the veil of union I shall be :
Of the slaves of my own Lord,—— I shall be.
- Since life's work (how it will pass ; how long it will show fidelity) is unknown,
at least that is best
That, on the day of events (the day of death) before (God) my idol (engaged in
zikr and fikr ; and, from that exterior to God, turned away),—— I shall be.
5. The being a lover and a profligate was ever my way ;
Again, I will strive ; and engaged in my own work—— I shall be.
- Of the hand of fortune, heavy with sleep ; and of resourceless work,
If complaint be mine, my own secret-keeper,—— I shall be.
- Ḥāfiẓ ! perchance, the grace of eternity without beginning may be thy guide,
If not, to eternity without end, ashamed of self,—— I shall be.

1. At Yazd, Hāfiz, yearning for Shirāz, wrote this Ode.
Couplets 1 and 2 ; and 5, 6, and 7 form *ḳiṭābands*.
2. That is—
I go from this vanishing world to the lasting world, where sovereignty with the true Beloved I
shall enjoy ; and in ease, remain.
6. Against fortune, I will never complain ; to myself, I will keep my grief.
7. The change of person (here from the second to the first) is the—
صنعت التفات, the figure of courtesy.

382, (445).

1. From us, wherefore seeketh thou peace, when, to the intoxicated, an invitation
 ————— we uttered :
 At the revolution of thy intoxicated eye, farewell to safety—— we uttered.

Open me the door of the wine-house (of love ; and drink wine that divine mysteries may be revealed to thee) ; for, from the monastery, naught is revealed :
 If thine be belief (of my word) ; if not, this was the speech,—— we uttered.

O Sākī ! by thy eye, ruined (intoxicated) I have fallen. But,
 A calamity that cometh from the friend, to it, a thousand welcomes——
 we uttered.

We said :—" Thy stature is the (lofty) box-tree ; much shame it bringeth to fruit : "
 (To the box-tree), this similarity why made we ; and this calumny why (is it that) —— we uttered ?

5. If me thou forgive not, thou wilt at last suffer regret,
 In thy heart, keep this matter, where (a complaint) in thy service——
 we uttered ?

Like a (bloody) musk-pod, blood became my liver ; and (for me) was fit not less than this,
 Its requital ; because, in comparison with His (glorious, beperfumed) tress the word (of the mean musk) of Chin (by) mistake,—— we uttered.

O Ḥāfīz ! fire (through grief of separation) thou hast become ; but, with the (true) Beloved, it took no effect :
 From infidelity to the covenant of the rose, thou mayst say the tale to the wind
 ————— we uttered.

1. دعا گفتنی سلامت را signifies :—

(a) to ask for safety.

(b) to bid farewell to safety.

6. In mistake, his tress I called the musk of Chin and the musk-pod of Chin.

383, (385).

1. Passed have forty years and more since I expressed this boast :—
 “Of the servants of the Pīr of the Magians, the least—— am I.”
- Ever by the felicity of the favour of the Pīr, the wine-seller,
 Empty of wine, pure and luminous, became not the cup—— of mine.
- In the majesty of love, and in the fortune of profligates, pure-players,
 Ever the chief seat of the wine-houses was the abode—— of mine.
- For dreg-drinking, bear not an ill opinion of me (Hāfiẓ),
 For, (with wine) the khirka is stained; but pure of skirt—— am I.
5. The (mighty) falcon of the King's hand am I. O Lord! in what way,
 From my recollection, have they taken the desire of the dwelling—— of mine?
- A great bulbul like me, in such a sward, pity 'tis,
 That, with this sweet tongue (verse), silent like the (ten-tongued) lily——am I.
- A wonderful cherisher of the mean is the water and the air of Persia:
 A fellow way-farer, where, that, from this land, my tent, up-pluck I may?
- The auspicious Tūrān King, who, towards me, increased his favour;
 The favour of his gifts became the collar of the neck—— of mine.
- Hāfiẓ! beneath (the guise of) the khirka, how long drinketh thou the goblet?
 (God willing!) at the Khwaja's banquet, the veil from thy work (of drinking),
 upcast—— will I.

4. Khirka. See Ode 124.

5. From the world of order and of holiness, and from the order of God, I have for a few days come into this transitory world. How have I forgotten my original (heavenly) abode?

384, (386).

1. God forbid that, in the rose-season, wine,— I should abandon;
Of reason, I boast; this work how— should I do?

The minstrel is where? So that all the in-gathering of austerity and of knowledge,
In the work of the harp, of the lyre, and of the voice of the reed,—
I may make.

Now, weariness of the (useless) disputation of the (outward) college, hath my heart taken:
Once, awhile, (only) the service of the beloved (the perfect murshid) and of wine
(of love)— I will do.

In time, fidelity was where? The cup of wine, bring,
That the tale of Jam, and of Ka'us, and of Kay,— I may make.

5. The black book (of sins), I fear not. For, in the day of assembling,
By the bounty of His grace, a hundred books of this kind,— I would close.

The foot-messenger of morn (the breeze from the east), where? So that
plaints of the night of separation,
To that one, auspicious of fortune, and happy of foot (the murshid),—I may make.

Since, in eternity without beginning, they (Fate and Destiny) mixed my dust
with wine,
To the adversary, speak, saying:—"Wine, wherefore— should I abandon?"

This borrowed life, that, to Ḥāfīz, the Friend (God) entrusted;
His face, one day, I shall see; and (to Him) its surrender— will make.

4. Kay signifies—Kay Kūbād,
See Clements Markham's History of Persia.

385, (388).

1. The dust of my body is the veil of the (true) Beloved's face ;
O happy that moment when from off this face, the veil I cast!

Not fit for a sweet singer like me, is the cage (of the world) like this :
To Rizvān's rose-bed, I go ; for the bird of that sward am I.

Manifest, it is not—wherefore, I have come (into this world) ; where, I had been :
Regret and sorrow that, of my own work, careless I am.

In the expanse of the holy world, my circuit how may I make ?
When, in the mixed abode (this dusty world), plank-bound (confined) to a
(dusty) body,—— I am.

5. I whose dwelling and abode is the spectacle-place of the Hūr,
In the street of tavern-haunters, why is my native land ?

If, from my heart's blood, the perfume of musk issue,
Have no wonder ; for fellow-sufferer with the musk-pod of Khutan (the musk-deer), I am.

(Outwardly), regard not the embroidery of my gold-thread tunic (resplendent) like
the candle, (saying :—" He is happy ") :
For, within the tunic, hidden consumings are.

Come ; and from before him, the existence of Hāfīz take up :
For, with Thy existence, none heareth from me that I am (living).

1. The human body is verily the veil of my ḥakikat. Happy, that time when (in death) I quit this dusty body, and become joined with God, the essence of myself.
2. Rizvān, the gardener of paradise. See Ode 439, c. 1.
4. ترکیب (mixed) signifies :—
composed of earth, air, fire, and water.
"Plank-bound." See the Sāḫi-nāma, c. 26.
7. The gold-thread tunic of a taper may mean :—
(a) its wax crossed with streams of guttering wax.
(b) a taper gilded.
(c) the flame.
8. This is—
In glory, Hāfīz (by beholding God in his heart) eclipseth all other men.

386, (422).

1. If the dust of the sole of my idol's foot give aid ;
 (With it) on the tablet of vision, a dusty line (whereby my vision may be
 increased), I will draw :

If in desire of my life, His order reach me,—
 That very moment, like the candle, in a moment, my life (a sacrifice for Him) I
 surrender.

If the Friend establish not the proof of the base-coin of my heart,
 From my eye, in His path, current coin (tears) I reckon.

From me, dusty, shake not (in pride) thy skirt. For, after death,
 From this door, it is not possible that my dust (even) the (whirling) wind can
 take.

5. Overwhelmed in desire of Thy embrace I became; and my hope is
 That, through (the violence of) the wave of my tear, me to reach to the shore, it
 (the wave) may cause.

For the consolation of lovers, Thy two tresses,
 A great covenant, gave; and my rest, took.

To-day, from fidelity to me, turn not away Thy head; and think
 Of that night, when, through grief, my hand in prayer, I uplift.

O breeze (murshid)! me, a fragrant waft from that cup (of wine of divine love),
 bring:

For, from the grief of wine-sickness (temptations of the world), me convalessence,
 that perfume giveth.

With the description of Thy tress-tip, used to go my (lustrous) verse;
 Hence, even the associate of the musk of Tatar, I am.

4. From such a one, it is not proper to shake (in pride) the skirt.

6. The second line may be:—

They (Fate and Destiny) confirmed; and they (the two tresses) my rest took.

7. Great effects hath the night of sorrowful ones.

10. Ḥāfiẓ! since His ruby lip is (as) the dear soul to me,
That moment when to the lip (of the true Beloved) I bring my soul, a (lasting)
life (mine) will be.

10. The second line may be:—

That moment when to the lip (in agonies of death) the soul I bring, a (lasting) life (mine) will
be.

387.

1. Now, the good counsel of the time I see in that,
That, to the wine-house, my chattels I betake ; and happy sit.

Save the goglet and the book (the *Ḳurān*), no companion nor friend may be
mine :

So that the traitor-watchers of the world, seldom, I may see.

The cup of wine, I take ; and, from the hypocrite, far I go :
That is,—of the world's creation, (only) pureness of heart, I choose.

Since, in the stained *khirka*, rectitude I boasted ;
Ashamed of the *Sākī's* face and of the coloured wine, am I.

5. Above the people, my head in freedom, like the (lofty) cypress, I uplift,
If it be possible that, away from the world, my skirt, I may pluck.

On my heart is the dust of tyranny. O God ! approve not
That dulled should be my love-filled mirror (the heart) !

My straitened chest and its load of grief. Alas !
Not the man (porter) for this heavy load, is my grieved heart.

In fancy for the tip of Thy (musky) tress, my heart and soul consumed :
If for Thee credence be necessary, behold my musky (fragrant) breath !

The slave of the *Āṣaf* of the age am I ; my heart afflicted, keep not :
For, if I boast of the sphere, revenge it seeketh.

10. If I be the tavern-profligate ; or if the city-guardian,
These, that Thou seest, I am ; and than these, less I am.

4. *Khirka*. See Ode 124.

9. *Āṣaf*. See Ode 43.

10. *مآل* (goods) signifies :—

The tavern-profligate and the city-guardian.

In the text, this word (in the second line) is not translated.

388, (393).

1. Arise! so that to the tavern, the şūfi-khirkā,—— we may take;
 (So that) to the bāzār of idle tales, the ragged religious garment and idle talk,
 —— we may take.

The ear, we closed; and, from the nonsense of the admonisher, escaped:
 Like those void of information, the reputation of idle tales, how long do——

Since the morning cup, all the khilvatis take, we take?
 At the door of the Pīr of the tavern, the harp of the morning,—— we take.

To the path towards the kalandar-profligates, journeying brought (us);
 The ragged, religious, garment of wool, and the prayer-mat of idle tales,——
 —— we take.

5. If, in our path, the thorn of reproach, the Zāhid plant,
 Into the prison of retribution, him from the rose-garden,—— we take.

Of our stained, woollen, garment, shame be ours,
 If, with this excellence and skill, the reputation of miracles,—— we take!

If the value of time, the heart establish not; and a work do not,
 Great the shame that, from this produce of times,—— we take.

From this vaulted roof, calamity raineth. Arise!
 That, from all calamities, shelter in the wine-house,—— we may take.

In desire's desert (this ravishing world), to be lost at last——how long?
 (From the murshid) the path (of escape), we ask; perchance, the foot (of ap-
 proach) to great deeds—— we may take.

1. Khirkā. See Ode 124.

4. Kalandar. „ „ 58.

9. The murshid, we ask so that, from that fleeting state (حالت فنا), we may go to the lasting state (حالت بقا).

فنا (effacement) signifies:—

a state that, in the path of travel, appeareth to the holy traveller.

بقا (permanency) signifies:—

a state that, after فنا, the holy traveller entereth.

10. (O true Beloved!) that covenant that with Thee, in the Wādi-i-Aimán,
 (eternity without beginning), I established,
 Like Mūsā, sayer of "Let me see," to the appointed place (for induing the
 ihrām)—— we take.

From the turret of the ninth heaven (God's throne), the drum of thy fame, we
 beat:

To the roof (vault) of the heavens, the guidons of love from Thee,——
 we take.

To-morrow (resurrection-day), in the plain of up-standing (the resurrection-
 place), the (glorious) dust of Thy street,
 For glorifying, all, on the pate of our head,—— we take.

Secretly, to drink wine is not the mark of the generous one;
 To the Lords of generosities, this mediator (wine),—— we take.

Hāfiz! at the door of every mean one, thy face-lustre (reputation),—spill
 not:

To the Kāzī of needs (God), best that that need,—— we take.

10. ميعات (appointed time of work; appointed place of covenant) may signify:—

The appointed time (or the place) of assembling (the resurrection).

Ihrām. See Ode 19, c. 9; 303, c. 6.

Wādi-i-Aiman. See Ode 202.

12. The dust of Thy street, for glorifying, on our head we take.

389, (392).

1. Arise! so that by the wine-house door, an opening (of the heart) we may——
 In the path of the Friend, may sit; and our purpose—— seek;
 seek.
- Road-provisions (for the path of travel) to the Friend's fold, we have not,
 Perchance,
 By begging, from the wine-house door, road-provisions, we may—— seek.
- Though running, are our (blood)-stained tears, yet,
 For despatching (them) to Him, one of pure nature, we—— seek.
- To our heart, forbidden be the taste of the stain of grief for Thee,
 If, for the violence of the grief of love for Thee, justice we—— seek.
5. On vision's tablet, the point of Thy (dark) mole, one cannot cast,
 Unless, from the (dark) pupil of the eye, ink we—— seek.
- From Thy sweet lip, my heart with soul sought the way:
 With sweet smile, Thy lip said :—"A purpose, let us—— seek."
- As long as the beperfumed prescription shall be for the distraught stricken
 heart,
 From Thy perfume-diffusing hair, a passion we—— seek.
- Since, save in the joyous heart, one cannot gain grief for Thee,
 In hope of grief for Thee, a joyous heart, we—— seek.
- Ḥāfiẓ! at the college-door, how long sittest thou?
 Arise; so that by the wine-house door, an opening (of the heart) we may——
 seek.

390, (391).

1. When to the rose-bed of the eye, passeth the fancy of Thy face,
For the sake of beholding Thee, cometh the heart to the window——
of the eye.
- (O Beloved!) come; for in scattering for Thy (auspicious) arrival, the ruby
(bloody tears) and the jewel (lustrous tears),
From the treasure of the house of the heart, I draw to the treasury——
of the eye.
- Fit for Thy resting-place, no place I see.
Of the world, am I; and this established corner——
of the eye.
- On the first day when I beheld Thy face, my heart said:—
"If (me) an injury reach, (the wrong of shedding) my blood (will be) on the
neck——
of the eye."
5. In the morning, my flowing tears, the thought of my ruin had:
If the blood of my liver had not caught the skirt——
of the eye.
- In the hope of the glad tidings of union with Thee, till morning, last night,
On the wind's path, I placed the luminous lamp——
of the eye.
- On one's expectation, show pity. For night, all night,
The heart's blood travelleth to the face from the window——
of the eye.
- In manliness, (I conjure thee) **Hāfiz's** sorrowful heart,
Strike not with the arrow-point, heart-stitching, man-overthrowing——
of the eye.

6. In the wind's path, a lamp is easily extinguished. For union with the true Beloved, **Hāfiz** was ready to go into effacement.
8. By the manliness that is in friends, and by the perpetrating of a sin that cometh from one and scratcheth another's heart, I conjure thee—strike not **Hāfiz's** sorrowful heart with the arrow-point, heart-stitching, man-overthrowing (the eye).
That is—
By informing him of a sin that, by the exigencies of humanity, hath become manifest, cast not his heart into reprehension; show mercy; and in this cruel way, the arrow-point of the eye display not.

391, (389).

1. Joyous that day when from this desolate abode (this world),—— I go :
 The ease of soul (the true Beloved), I seek : and for the sake of the Beloved——
 I go.

Though I know that to such a place the stranger findeth not the path,
 To the sweet perfume of that dishevelled tress,—— I go.

With the sick heart, and powerless body, like the (swift) breeze,
 For the love of that moving cypress,—— I go.

From dread of the prison of Sikandar (this fleeting world), my heart took
 (contraction):
 I bind up my chattels; and to the Land of Sulaimān (the lasting world)——
 I go.

5. Since, to the Arabs (those gone before, who rest in proximity to God; and who
 have escaped from time's tumult), grief for (us) of heavy loads is none,
 O Persians (murshids of the faith; guides of the Path of certainty) ! A little
 help, that happy and easy (of heart in that Path),—— I may go.

4. زندان سکندر (Sikandar's prison) signifies :—

- (a) the city of Shirāz which, in Sikandar's time, was void and waste.
 (b) the world.

(c) the illusory. In the illusory, is God-worshipping; yet is there shackling of purpose, and
 restricting of stages, like unto a prison.

Although Sikandar was a world-seizer, many regard him as a prophet.

In comparison with Sulaimān, Sikandar is as naught; in comparison with the real (ḥaḳīqat), the
 illusory (majāz) is as naught.

سکندر (Sikandar) may signify :—

- (a) a ruler of Ḥāfiẓ's land, whose people distressed him.
 (b) reason. For Sikandar was chief of the wise.

سليمان (Sulaimān's land) signifies :—

- (a) the city of Yazd, most prosperous in Ḥāfiẓ's time, whose people wished Ḥāfiẓ well, and
 among whom he wished to dwell; whose ruler Ḥāfiẓ ever praised.

(b) the next, permanent, world.

(c) Mashhad in Khurāsān (where is the tomb of Imām Mūsī Riẓā); or Najaf in 'Irāk-i-Ārab,
 where is the tomb of Āli Murtaẓā.

سليمان (Sulaimān may) signify :—

- (a) the ruler of a Land, glorious of description, who opened the hand of liberality; and
 showed sincerity of faith to men of God. See Ode 370, c. 9.

(b) love.

In His path, like the pen, if on my head it is necessary to go,
With the heart, wound-enduring ; and weeping eye, —

I go.

If of this grief one day come to an end, I have vowed (that)
To the wine-house door, joyous and song-singing, —

I will go ;

(That) like a mote, in love for Him,
To the lip of the fountain of the resplendent sun, —

I will go.

And if, out from the desert, I take not the path like Ḥāfīz
Along with the constellations of the Āṣaf of the age —

I go.

6. The pen's head is the nib, whereon (in writing) it moveth.

392, (395).

1. In the tavern of the Magians, God's light — I see :
This wonder, behold ! what the light is ; and where it, — I see.

O Lord ! the dreg-drinker of this wine-house is who ? For, his door,
The kībla of need, and the prayer-arch of prayer — I see.

The dignity of being a lover, a profligate, and one who togeth with a mistress :
By the instruction of Thy grace, all — I see.

O King (commander) of the Ḥajj ! to me, boast not of dignity. For, thou
Seest the house (the Ka'ba) ; and God's house, — I see.

5. Of the musk of Khutan and of the musk-pod of Chīn, none hath seen
What, from the fragrant morning breeze (of the east), every morning — I see.

In the circle (of creation), save the point of unity, is (naught) less or more :
For, without how and why, this question — I see.

From the tress of idols, musk-loosening (perfuming) I will make,
Far, is thought (from realisation) ; verily, Khaṭā (Cathay, a mistake) — I see.

(O true Beloved !) the heart's consuming, the streaming tears, the night-weeping,
the morning-sigh —

All this (calemity of grief), from the sight of Thy grace, — I see.

Momently, my fancy a picture of Thy face way-layeth :
To whom, shall I utter what things within this veil (of thought) — I see.

10. Friends ! at Hāfiz's glancing, carp not
For, him of (the crowd of) the lovers of God — I see.

2. The Kībla is the Ka'ba of Makka ; and, in every Masjid, is represented by the miḥrab (arched recess).

5. Here Hāfiz revealeth the manifestations of God that he hath ; and his divine knowledge.

393, (399).

1. Friends! in the rose-season, that best that "for pleasure we strive :"
(This) the word of the Pīr of the Magians (the murshid) is. With soul, let us listen.

In none, is liberality (that we may have even a groat wherewith to drink wine) ;
passeth joy's time :
Its remedy is this, for wine, the prayer-mat, we sell.

'Tis a pleasant air, joy-giving. O God! send
One of gracious form, to whose face, wine, rose of hue, we may drink.

One of skill (Zuhra) is the organ-player of the sky, highway-robber :
Of this grief, bewail we not—how? and clamour we not,——why?

5. Into tumult (of blossom), came the rose ; and its lustre, we dashed not with wine,
Therefore, with the fire of regret and of desire,——we clamour.

From the tulip's cup, illusory wine we draw ;
Far, the evil eye ! For without the minstrel and wine, distraught are we.

Ḥāfīz! to whom can one utter this wonderful state? For, we
Are bulbuls that, in the rose-season, silent are.

1. When the muslims carried Islām into Persia, they used the term "Pīr-i- mughān" for :—
(a) the heads of Christian churches (as an expression of contempt).
(b) „ masters of taverns, of baths and of kārvān sarāis.
(c) „ priests of the fire-worshippers (Gabrs).
مغ بیہگان (young magians) signifies :—
(a) noviciates at the old Persian monasteries.
(b) the waiting boys at houses of entertainment.
7. In the rose-season, the bulbul maketh chahchaha (chattering).

394, (403).

1. Last night, with a torrent of tears, sleep's path,—— I dashed :
In memory of Thy down, a (vanishing) picture on water,—— I dashed.

In my view, the Friend's eye-brow; and the consumed khirka :
To the memory of the corner of Thy prayer-arch (eye-brow), a cup——
I dashed.

In my sight, the form of the idol (the true Beloved) displayed grandeur ;
From afar, on the cheek of the moon, a kiss,—— I dashed.

On the Sāḳī's face, my eye ; on the harp's wail, my ear ;
In this matter, with eye and ear, an omen (of what will be revealed),——
I dashed.

5. Till morning-dawn, the picture of the fancy of Thy face, .
On the workshop of my sleepless eye,—— I dashed.

To the words of this ghazal, the cup uptoook my Sāḳī :
This song, I uttered ; and pure wine,—— I dashed.

Every bird of thought, that, from the tip of joy's branch, flew,—
Again, to the snare of Thy curl, it,—— I dashed.

Happy, was the time of Hāfiẓ ; and an omen of object and of desire,
In respect of (long) life, and of (great) fortune of friends,—— I dashed.

2. Khirka. See Ode 124.

7. Whenever the fancy of joyousness cometh, it, with the fancy of Thy tress, perturbed, I make.
In the Persian Text, each couplet endeth with *zadam*, I dashed.

1. زدن to way-lay ; to obstruct.

1. " نقش بر آب ,, paint a picture on water ; to think of achieving the impossible.

2. " جام ,, drain the cup.

3. " بوسه ,, kiss.

4. " فال ,, cast an omen.

5. " نقش ,, paint.

6. " می ,, drink wine.

7. " — ,, dash, to cast.

8. " فال ,, to cast an omen.

395, (401).

1. Last night, I said :—" Out from my head, the passion for His face—I will put."
 He (the true Beloved) said :—" The chain where, that the arrangement (of binding) this distraught one,— I may make?"

His stature, I called the (straight, free) cypress. In anger, his head from me,
 He drew back :
 O friends! with the truth, my idol grieveth. What— shall I do?

O heart-ravisher! an un-weighed subtlety, I uttered : excuse me ;
 Graciousness show that my thought weighed in verse— I may make.

'For that nature, tender, sinless, I endure yellow (shame-) facedness,
 O Sākī! a cup give, that my face rose of hue— I may make.

5. O breeze of Lailā's dwelling! for God's sake, how long—
 The fourth (inhabited) part of the world shall I over-turn ; (and) the palace-
 ruins (the waste-places), the river Jaihūn shall— I make?

I, who took the path to the treasure (of mysteries) of boundless beauty of the
 Friend,
 After this, a hundred beggars like myself, (rich as) Kārūn (with divine know-
 ledge) — I make.

O moon, Lady of felicity! thy slave Ḥāfiz, remember,
 So that, for the fortune of that beauty daily increasing, prayer,—I may make.

1. سوادا (excessive desire) signifies :—

The four humours of the body—

saudā, atrabilis.
 balgham, phlegm.

ṣafrā, bile.
 khūn, blood.

5. With my tears, a river will flow like the mighty Jaihūn.

"The fourth part" signifies :—The four elements.

The palace-ruins ,, :—The mould, wherein was cast the clay body of Ādam.

7. The term, Ḥāfiz, is applied to :—

(a) one who knoweth (by heart) the whole of the Kūrān, and who (in the masjid) uttereth prayers and chapters of the Kūrān.

(b) to this Poet as a takhalluṣ (poetical title).

(c) a guardian, watchman.

396, (402).

1. My eye, an ocean (of weeping) I make ; to the desert, patience,— I cast :
And, in this work, my heart into the ocean— I cast.

From the straitened heart the sinner, I heave such a sigh
That, into the sin of Ādam and of Havvā, fire— I cast.

The sky's arrow (of affliction), I have endured ; wine (of love) give, so that,
intoxicated of head,
Into the girdle of the waist of the quiver of Jauzā (Gemini), a knot—
I may cast.

On this moving throne (the revolving sky), a draught of wine, I pour :
Into this azure vault (the sky), the resounding shout of strife,— I cast.

5. There, where is the heart-possessor, is the source of happy-heartedness ;
I strive that, perchance there, myself,— I may cast.

O moon, sun of cap (in effulgence) ! the fastening of thy coat, loose :
So that like thy (long, trailing) tress at thy feet, my passion-stricken head—
I may cast.

O Hāfīz ! since reliance on time is error and defect,
Then, to to-morrow, the pleasure of to-day why— do I cast ?

3. They call—

a planet—Mutaḥ ayyira ; Kaukab-i-siyāra.

a fixed star—Kaukab-i-ṣābita.

the Zodiac—Mantiḳatu-l-burj.

a mansion—burj.

تیر فلک (the sky's arrow) signifies :—

'Uṭārid (mercury), whose mansion is in Jauzā (Gemini), and from whose effects are the world's disasters. For he is the ḳāḡi and the dābir (secretary) of the sky.

جرج (Jauzā) signifies :—

A mansion (Gemini) of the twelve mansions, wherein are the seven planets.

O murshid ! of the sphere's revolution, and crooked way, I am wearied. Love's cup give, so that completely intoxicated, on the girdle of Jauzā's quiver, a knot I may cast (tie) ; and from practising injury his master (' Uṭārid) prevent.

With Jauzā, 'Uṭārid keepeth his quiver.

The hair of Jauzā's face is called arrows.

397, (400).

1. Last night, me, from power took (and ruined) the (languishing) sickness of Thy eye ;

But, from the bounty of Thy lip, the form of (new) life, I established.

Not of to-day, is my love for Thy musky tress ;

Long time 'tis, since that with this cup, like the new moon, intoxicated I was.

From my own constancy, happily came this subtlety :—" With violence,
" At the head of Thy street, (down) from the foot of search, I sate not."

From me, wine-house-sitter, ease expect not :

For, since I was—of the service of profligates, boasted have I.

5. In love's path, from that quarter of effacement, are a hundred dangers :

Take care thou sayest not that, when to an end (in effacement), hath come my life, (from these calamities) I have escaped (Nay ; before the heart, after death, are a hundred thoughts of danger).

After this, of the arrow of torment of the envious, mine what care,
When, to my Beloved of bow-eyebrow, joined I am ?

Lawful to me, is the kiss on the casket of Thy cornelian (lip) ;

For, despite Thy tyranny and oppression, love and fidelity, I shattered not.

7. بوسه (kiss) signifies :—

(a) taking delight in the way of desire.

(b) readiness of acceptance of the words of sufficiency, outwardly and inwardly.

See Ode 169, c. 3 ; 299, c. 5.

درج عقیق (the cornelian casket) signifies :—

(a) the mouth, the place of revealing the mysteries of the Merciful ; and the boundless bounties of splendour.

(b) the lip, which is the quality of the speech of the Beloved, desired by all.

The explanations are :—

(a) Lawful to me, is taking delight with exceeding desire from the mysteries of that cornelian casket ; it is not the cause of sin and the fruit-producer of sadness.

I am fit. For, through the sorcery of the creatures of the world (lovely ones), I have not shattered my faithful love for Thee ; on the covenant that I established, firm of foot I am.

(b) Lawful to me is the discovery of the holy spirit from lips. For, through the sorcery of kind ones (lovely ones, Ārifis), I have not shattered my love for Thee.

My heart, a warrior-idol plundered and departed :
Pity, if the grace of the king (the murshid) take not my hand (and justice give me).

To the (lofty) sky, had ascended the grandeur of Ḥāfiẓ's knowledge :
Me, grieving for Thy lofty box-tree (the true Beloved's stature) made low.

-
8. The Beloved is called the warrior-idol, because beloved ones practise tyranny ; as do warriors.
When the beloved is warrior as well as beloved,—calamity on calamity cometh.

398, (396).

1. From the (true) Beloved, is my pain ; and my remedy,—— also:
A sacrifice for Him, became my heart, and my life,—— also.

Those that say :—" That (elegance) is better than beauty : " (To them, say :—)
" This (beauty), hath our Beloved ; and that (elegance),—— also."

(Only) one splendour of His face is (the glory of) both worlds,
To thee, I uttered (this matter), evident and hidden,—— also.

Friends ! within the veil, we utter speech :
It will be uttered with tales,—— also.

5. Our blood, that intoxicated narcissus shed ;
And that tip of the dishevelled tress,—— also.

Not, on the world's work, is reliance ;
Nor, on the revolving sphere (whereto is attributed the world's work),——also.

Be memory of that one, who, with desire for our blood,
Shattered the covenant, and the oath,—— also.

When, to an end, have come the nights of union,
Passeth away the time of separation—— also.

Many times, the blood (tears) of my eye, the picture of His mole
Spilled openly and secretly—— also.

10. Not the judge, doth the lover fear,—wine, bring——
Nor the punishment of the Sulṭān,—— also.

Knoweth that Ḥāfīz is a lover (of God), the muḥtasib ;
And the Āṣaf of Sulaimān's court,—— also.

399, (398).

1. In the secret house of my ease (the heart), a sweet idol (the true Beloved),
 ————— I have :
 From Whose tress-tip and cheek, the horse-shoe (of agitation) in the fire
 ————— I have.
- With loud shout, me (they call)—lover, profligate, wine-drinker !
 From that Hūr, like the Parī, all—— I have.
- If, in this way, me, resourceless Thou keep,
 With a morning-sigh, dishevelled, Thy tress,—— I keep.
- If to the abode of profligates, a pace Thou wilt take,
 The sweetmeat of sweet verse, and unalloyed wine,—— I have.
5. If the ruddish beard of the Friend display like this its face (of splendour),
 With bloody water, my yellow (grief-stricken) face painted (ruddy)—— I have.
- From the path of the tress, bring the arrow of the glance. For,
 With my wounded heart, calamity-enduring, contests—— I have.
- One hair-tip in my hand ; and the other tip with the Friend :
 Regarding this hair-tip, years, contentions (pulling different ways),
 ————— I have.
- O Hāfiz ! when avanshing are the world's grief and joy,
 That is best that, my own heart, happy—— I have.

400, (444).

1. Obtained was the sight (of the true Beloved) and the kiss, and the embrace——
 To fortune, thanks I owe; and to time,—— also:
 also.
- Zāhid! go (about thy own work; and forbid not wine and the lovely one). For
 if ascendant be my fortune,
 Will be in my hand,—the cup and the Beloved's tress—— also.
- For profligacy and intoxication, we ascribe to none defect:
 Sweet is the ruby (lip) of idols, and pleasant-tasting wine—— also.
- O heart! thee, glad tidings, I give. The muḥtasib is no more!
 Full, is the world of wine, and of the wine-drinking idol—— also.
5. Passed hath that time, when from ambush was lurking the evil-eye:
 Departed from the midst, hath the enemy (the zāhid; or the watcher); and, from
 the bosom, the tear—— also.
- Not wise, is it to give the heart to the power of separation:
 Tranquillity (of heart) seek; and a flagon, bring—— also.
- On the dusty ones (lovers) of love, pour a draught of his (Muḥammad's) lip,
 So that ruby-hue may become the dust; and musk-(diffusing)—— also.
- (O perfect murshid!) since by thy perfume (of hope), all created beings are
 living,
 O (resplendent) sun (the true Beloved)! from us, Thy shade (of bounty) keep
 not—— also.

6. تفريقه دادن (to give separation) signifies:—
 to be confused and perturbed of heart.

To be foot-bound to perturbation and separation is not the part of a wise man.
 Tranquillity of heart seek; from separation incline to unity; and acquire love also.

The second line may be:—

The tray (of fruits) ask for; and a flagon bring——also.

8. The second line may be:—

Me, in thy shade (of shelter) keep; off from my head, take not the shade of thy favour.

Since the honour (decoration) of the tulip and of the rose is the bounty of thy beauty,
O cloud of grace (Muḥammad)! on me, dusty (humble, grace) rain—— also.

10. Captive to thee, became people of vision. God fear!
And the obtaining of justice from Āṣaf, powerful as Sulaimān,—— also.

Burhān-i-Mulk va Dīn, from whose hand of vazīrship,
The happy, time of the mine became his right hand; and of the ocean, his left
—— also.

To the memory of his most illumined judgment, in the morning, the sky
Maketh sacrifice of (surrendereth) its own life; and the constellation, scatter-
ing——. also.

Snatched by thy chaugān of justice, is the ball of earth's (sovereignty);
And this up-lifted blue dome of the fortress—— also.

Into motion, thy intention, light of rein, bringeth
This world, firm, lofty of centre,—— also.

15. Until that time when, from the effects of the sky; and the way of its revolution, there be,—
Change of years, and of month, and of autumn, and of spring—— also.

Void of chiefs, be not thy palace of dignity;
And of Sākīs, cypress of stature, rose of cheek—— also.

Hāfiz, who, in thy praise, scattereth such jewels,
Before thy hand was embarrassed and ashamed—— also.

10. Since Jam is here connected with Āṣaf it signifies not Jamshid but Sulaimān.

11. The second line signifies:—

To his right hand, came the quarry of the mine of gold and of silver; and to his left hand, the ocean (the mine of pearls).

With both hands, do the people of his time practise liberality; and the issue, fear not.

This is the effect upon them of his generosity.

Burhān-i-Mulk va Dīn signifies:—

The foundation of country and of religion.

401, (405).

1. For a long time past, in the tavern (of love, of manifestations; of glories); service
(in true love to God, in manifestations, and in fearful contemplation),——

I have been doing:

In the garment of poverty (as a fakīr), the work of people of fortune (those
joined to God),—— I keep doing.

Perceived not truth's perfume, our admonisher. Hear thou; for this word (of
truth),

In his presence, do I also utter: no calumny, do—— I make.

Until that, into union's snare, I bring the partridge (the true Beloved), sweet of
gait,

In my ambush, expectation of time's opportunity,—— I make.

To the Friend's street, I go like the (swift) breeze, falling and rising,
And from the basil and the rose, prayer for assistance,—— I make.

5. The snare of the Path (ṭarīqat) is the tress of the Heart-ravisher; and the arrow
of calamity, His glance:

O heart! remember the many precepts of counsel that, for thee,—— I make.

More than this, our trouble, the dust of Thy street endureth not:

O Idol! kindnesses, Thou didst: (by going into effacement) the lessening of our
trouble (to Thee)—— I make.

4. Basil. See Ode 200.

6. خاک گری (the dust of the street) signifies:—

(a) the world.

(b) man's existence made of moist earth.

"I created man weak."

Then, his nature is weak.

تعب (trouble) may signify:—

The twist and the turn of love, so that from its glories, every one becomes different hued.
For, at the time of love's clamour, he cleaveth to his Creator.

The explanations are:—

(a) More than this, the world endureth not our trouble; and more than this, delay in it befit-
teth me not.

Thou hast showed kindnesses, in that out of this dust-heap, me, for the sake of acquisi-
tion of divine knowledge, existing Thou hast made; and, into this dust-heap, me like
seed hast cast.

O Merciful One, defect-concealing! cover the eye of the ill-see-er,
From these bold deeds, that, in the corner of khilvat, — I do.

God forbid that of the reckoning of the day of assembling no fear be mine,
To-morrow's omen, I cast; to-day's pleasure, — I do.

From the right of God's throne, the faithful spirit (Jibrā'il) uttereth Āmīn! —
When, the prayer for the Lord of the country and of religion, — I make.

10. O Khusrau! from this account, hope of the height of dignity, I have :
Entreaty for threshold-kissing of thy majesty — I make.

In a religious assembly, Hāfiz, I am; in a convivial assembly, dreg-drinker,
I am :
This boldness (and expertness) behold how, with (different) people, (different)
profession, — I make.

Now fruitful, I have become; and, with the mysteries of sea and of land, acquainted.
From this stage, full of sorrow, my heart hath risen; and arrayed itself for the country
of permanency. This stage, I relieve of the trouble of my existence; and to that stage,
incline.

(b) Thou hast showed me kindnesses in that again me, towards Thyself Thou hast called.
Thy order, I accept: and this stage, relieve of the trouble of my existence.

(c) O Creator of man, of jānn! O Merciful Protector of my existence that, through age, hath
become feeble and lean! the trouble of love's clamour and its hardships, I cannot en-
dure. Thou hast showed me kindness in that into this cage me, like a parrot, Thou hast
brought, so that I may gain lofty stages and precious dignities.

Now, it, I relieve of the trouble of my existence, * * * *

7. To none, reveal my defects.

11. In the path of shari'at, I am excellent (فاضل); in the path of ṭarīkat, Ṣūfī.
Hāfiz. See Ode 395, c. 7.

402, (406).

1. Through my short (feeble) arm, beneath grief's load, am I :
For, of those of lofty stature ashamed, am I.

Perchance, my hand, the chain of the hair (of Thy tress) will take ;
If not, in distraughtness, my head I bring forth.

Of my (sleepless) eye, ask the plane of the spheres,
For, night to day, the stars, I count.

Thankfully, the cup of the lip, I kiss for this,
That, me, it acquainted with time's mystery.

5. Thanks many, I owe to my (feeble) arm ;
In that the strength of the man-injurer, I have not.

If, for the wine-sellers, a prayer I uttered,
What is it? the duty of favour, I offer.

Up from the dust, me thou wilt not take,
(Even) if the jewel instead of the tear, I rain.

At me, for drinking my own blood (through affliction) in this plain,—carp not :
For, the pupil of the deer (the lovely one) of the Tātār, I am.

From love's wine-house, what (strong, bitter,) wine I drank,
That, neither sensibleness nor wakefulness, have I.

10. A head like intoxicated Ḥāfīz, I have : But,
Hope, in the grace of that chief I have.

3. They who, in sleep, pass the night, what know they of the positions of the sphere ?

403, (394).

1. If again befall me passing into the tavern of the Magians (the perfect murshid),
The produce of the khirka and of the prayer-mat, running (recklessly) I will play
away (and lose).

If to-day, like the zāhids, I beat the ring of penitence,
To-morrow, open to me the door, the wine-house-guardian maketh not.

- If like the moth, freedom from care aid me,
Save to that candle-like (luminous) cheek, no flight is mine.

If like the (cord-slackened) harp, me by reason of the slackness (of its cords) the
heart's desire thou give not,
At last, with Thy lips, with a breath, me, like the reed (flute), cherish.

3. The society of the Hūr, I desire not. For, the essence of defect it is
If, despite the fancy for Thee, with another, I disport.

To none, I utter the circumstances of my heart, blood become :
Since that, save the sword of grief for Thee, my fellow-consoler is none.

Hidden in my chest would have remained passion's desire for Thee,
If my eye, wet of skirt, the secret had not revealed.

Like the bird from the cage of dust (the dusty body), I became of the air (flying
here and there, and searching),
In the desire that, perchance, me the falcon (the perfect murshid ; or the Ārif) a
prey—may make.

- If, on Hāfiz's body, be a head for every hair.
Like Thy (long trailing) tress, all at Thy feet, I cast.

1. If to the perfect murshid, I go fleeing,—these goods of hypocrisy I will scatter.
4. Me, cherish either by union or with a kiss.
9. The second line. See Ode 396, c. 6.

404, (407).

1. So that me, to the wind of destruction thou give not,—to the dishevelled breeze, thy tress give not :
 So that my foundation of life, thou take not,—the foundation of disdain, establish not.

So that me, independent of the rose-leaf (perfume) thou mayst make,—thy face illumine :
 So that me, free of the (lofty) cypress, thou mayst make,—thy stature exalt.

So that my head (in perturbation) in desire for (the solitude of) the mountain thou put not,—the notoriety of the city be not :
 So that me, Farhād, thou make not,—the disdain of Shīrīn display not.

So that (in affliction) the blood of my liver, I drink not,—with others, wine drink not :
 So that from my remembrance, thou pass not,—every tribe remember not.

5. So that me, in bonds, thou put not—thy tress becurl not :
 So that me, to the wind (of destruction) thou give not,—lustre to thy face give not.

So that me, from thyself thou take not—the friend of the stranger be not :
 So that me, unhappy thou make not—grief for strangers suffer not.

So that me, thou mayst not consume,—the candle of every assembly be not :
 So that its head to the sky, my plaint draw not,—thy head withdraw not.

On me, miserable, show pity ; and to my plaint, arrive ;
 So that, to the dust of the door of Āṣaf, my plaint reach not.

3. Shīrīn. See Ode 199.

7. In the text,—
 “If not, me, thou wilt consume”
 The line seems to be spurious.

8. Āṣaf. See Ode 43.

Āṣaf, son of Barkhiyā, vazīr to Sulaimān, knew the great name of God (ism-i-āzam), by virtue of which he did great things. See Qurān, xxvii. 386. Ode 189, c. 2 ; 193, c. 3 ; 350, c. 10 ; 435, c. 10.

From the hand (of reason), went my head ; union with Thee showed no beauty :
My hand, seize ; for from separation from Thee, fallen from my feet, I have.

10. Of thy tyranny, God forbid that **Hāfīz** should, one day, complain :
From this day when, in thy bond, I am,—free I am.

So that **Hāfīz** thou slay not,—like the sky, violence do not :
So that me, justice, auspicious fortune may give,—gentle be.

405, (410).

1. O idol! with grief of love for thee what plaint, shall I make?
In grief for thee, till when the night-seizing wail—— shall I make?
- Passed (to the true Beloved), my distraught heart on that account that a remedy
it might accept:
Perchance, with Thy tress-tip, its chain—— I may make.
- With (on account of) Thy own tress-tip (is) all my perturbation;
Where the power that, all at once, all the narrative,—— I should make?
- In the time of separation from Thee, what I endured—alas!
'Tis impossible that, in one letter, writing thereof—— I should make.
5. That time when the desire of beholding the beloved is mine,
In the vision, the picturing of Thy lovely face, imagining—— I make.
- If I know that, in this way, union with Thee, aid,
Heart and faith, all I will play away (and lose); and (yet) increase (thereof)——
I will make.
- O admonisher! far from me go; foolishness, utter not:
Not that one am I who, again, the ear (of attention) to thy hypocrisy——
will put.
- Profligate, one of colour; and associate with the Beloved and wine, am I:
I cannot (consent) that again, deceit and hypocrisy,—— I should practise.
- O Ḥāfīz! hope of freedom from iniquity is none:
Since fate is like this, what plan (is it that)—— I should make?

1. From grief of love for Thee, I am ready to die. Pity exercise; from this grief, salvation give either by union with Thee, or by a kiss, or in some other way.
2. No profit hath Thy counsel. Perchance, for repelling its bewilderedness, with the chain of Thy tress,—it, I will fasten.
6. If it be known to me that, as reward, union with Thee is gained, I will give heart and faith; and increase make. Notwithstanding that heart and faith are priceless and peerless,—in comparison with union with the Friend, they are worthless.

406, (423).

1. If into the curl of Thy two tresses, my hand again should reach,
With Thy *chaugān*, what heads (there are) that like a ball, I shall play.

Long life to me is Thy (long) tress; but there is not
In my hand, a hair-tip of this long life.

O candle (Beloved) ! give the order for rest. For, to-night,
From the heart's fire, before Thee, like the consuming candle I melt.

That moment when, with a laugh, life I give up like the flagon,
I would that a prayer for me Thy intoxicated ones should offer.

5. Since the prayer of me stained is not an (acceptable) prayer;
In the wine-house, on that account less are not my burning and consuming.

In the masjid and in the wine-house, if Thy image come,
Of Thy two eye-brows, I make the prayer-arch of praying and the lute (of
wailing).

If, one night with Thy face, my *khilvat*, Thou illumine,
Like the morning in the horizons of the world, my head, I exalt.

In this path (of love), laudable is the end of (love's) work,
If, in desire of passion for *Ayāz* (the true Beloved),—my head goeth.

Hāfiz ! the heart's grief, to whom shall I utter ?
Not fit is it that, save the cup, the confidant of mystery be mine.

3. Worthy of pity is he that hath a state like this.
4. Its life, a flagon giveth when its wine, it giveth.
8. In love's path, to give one's life is good.

407, (408).

1. Years, the pursuit of the service of profligates—— I made :
 Until, by wisdom's decree, greed into prison,—— I put.
- Not of myself, took I the path to the abode of the (inaccessible) 'Anḳā (the true Beloved)
 With the bird of Sulaimān (the lapwing), the travelling of the stage,—— I made.
- Not in my hand, nor in thine, is the picture of abstinence and of intoxication ;
 What the Lord of eternity without beginning said :—"Do" ; that, I did.
- From (through) the grace of eternity without beginning, paradise, I greedily desire :
 Although, door-keeping of the wine-house, much—— I did.
5. This that—the society of Yūsuf (divine grace) cherisheth my elderly head,
 Is the reward of that patience that, in the sorrowful cell,—— I made.
- O treasure of desire ! on my heart-wound, thy shade cast :
 For, by exceeding desire for thee, this house (the heart) desolate,—— I made.

1. "Wisdom" signifies :—
 (a) the wisdom communicated by the murshid.
 (b) „ murshid who showed the path to the true Beloved.
2. Lapwing. See Ode 82.
 'Anḳā. „ „ 50.
3. See Ode 371, c. 2.
4. ازل eternity without beginning.
 ابد „ „ end.
 سرمد „ „ beginning or end.
- From the divine grace and boundless mercy, my hope is that paradise may be at this our stage,
 although door-keeping of this tavern long I have made.
 He is the Pardoner ; my sin, He will pardon.
- Paradise is :—
 In Arabic jannat.
 „ Persian bihisht, minū.
 jannatu-l-'adn the garden of Eden.
 „ fardans „ Paradise.
 „ māwā „ Abode.
 „ na' im „ Felicity.

I repented, saying :—"The **Sāki's** lip I will not kiss." And, now,
My lip, I bite ; because my ear to the (counsel of the) foolish,—— I placed.

Contrary to usage, seek desire. As,
From that dishevelled tress (of Thine) the acquisition of tranquillity (which is
contrary to usage)—— I made.

If in the **Divān** of **ghazals** (the assembly, whereat songs they sing), on the chief
seat, I sat,—what wonder ?
Years, the service of the master of the **Divān**,—— I made.

10. Morning-rising (open-heartedness) and salvation-seeking, like **Hāfiz** :
Whatever I did, all from the fortune of the **Ḳurān**,—— I did.

In the curve of the sky's prayer-arch, no **Hāfiz** effecteth,
That grace that, from the fortune of the **Ḳurān**,—— I effected.

9. **Divān** signifies :—

(a) a collection of odes.

(b) „ council.

ṣādr-i-divān, the author of a collection of odes.

ṣāhib-i-divān, the grand **vazīr**, the patron of **Hāfiz**.

10. In couplets 10 and 11, the word **Hāfiz** signifies :—
one who knows by heart the **Ḳurān**. See Ode 395, c. 7.

408, (409).

1. Happy is my head : and with loud shout, I speak ;
Saying :—" Life's breeze from the cup (of the wine of unity) I seek."

On the face of wine sickness, sitteth not the sullenness of austerity :
The disciple of the *khirka*, dreg-drinker, pleasant of disposition, (murshid of
the age, who hath drunk the pure love of past ones) I am.

If, to us, the Pīr of the Magians (the perfect murshid) open not the door,
What door, shall I beat ? What remedy, shall I make ?

In this sword (the world), rebuke me not for self-growing :
As me, nurture they (Fate and Destiny) give, so I grow.

5. In the midst, behold not thou the monastery and the tavern :
God is witness, wherever He is with Him, am I.

The dust of the path of search is the alchemy of well being :
The slave of the fortune of that dust of ambergris-perfume am I.

From desire for one of intoxicated narcissus and of lofty stature,
With the goblet, like the tulip fallen, by the marge of the stream, am I.

2. 'Ubus signifies :—

(a) sullenness of face, a sullenness that appeareth on the face of *zāhids*.

(b) a disease, whereby wrinkle (frown) cometh on the face.

(the face of wine-sickness) signifies something, for which they drink a little wine to repel
wine-sickness. That is something concealed, which people of spirit credit not.

By reason of his austerity, pride and arrogance appear in the *zāhid*'s brain, so that to his sight,
another appeareth not ; and to all, he is sullen of face. The sullen face, the wrinkled fore-
head, from self-admiration and self-seeing, which from austerity cometh to the *zāhid*, befit
him not.

Whatever is the *zāhid*'s property, appeareth by the resolution of the profligates not concealed.

I am the disciple of the *khirka* of those murshids, who are labour-endurers of Love's Path ;
and are pleasant of disposition like the people of Damascus.

4. Rebuke not Ḥāfīz ; for, to no murshid, hath he given his hand.

The second line—

As in eternity without beginning, the Partitioner (God) decreed, even so I do. Room for my
rebuke is none.

See Ode 371, c. 3.

For head-bewilderredness, notorious I became ; and the Friend's eye-brow
Me, like a ball, into the curve of its chaugān, drew.

O counsellor ! me, what counsel maketh thou, since thou knowest
That not a believer of the man, ease-seeking,——am I.

10. Wine, bring that, by **Hāfiz's** decision, down from the pure heart,
Hypocrisy's dust, with the goblet's grace, I may wash.
-

9. To the second line, add :—

Of what use is thy counsel to me. For the effects of counsel and the effects of prayer are
based on the heart's belief.

409, (411).

1. Ṣūfī! come; the khirka of hypocrisy, off—— we will draw;
 On (across) the head of this picture of hypocrisy, the cancelling line,——we will
 draw

The offering and the alms of the towered building (the monastery), as the price
 of wine, we place:

In the water of the tavern (of love, from the pollution of self-beholding and
 of man-displaying, we will wash; and) the garment of hypocrisy drawing,
 —— we will draw.

Happy of head, forth (from the world) we (lovers of God) will leap: and
 from the banquet of the rival (the outward worshipper; or the denier of love),
 (On the last day), the cup, we plunder; and, to the door, the lovely one——
 we draw.

The mystery of fate that, in the veil of the hidden, is hidden, •
 Intoxicatedly, from off its face, the veil—— we draw.

5. A work, let us do; if not, shame it will bring,
 One day, when to the other world, life's chattels,—— we draw.

To-morrow (the resurrection day), if to us the garden of Rīzvān they give not,
 Youths from the seventh heaven (ghurfa); and Ḥūr from the garden (jannat),
 out—— we draw.

From His eye-brow, the glance where, so that, like the new (crescent) moon,
 In the chaugān of gold, the ball of the sphere,—— we may draw.

Ḥāfīz! not our limit is it like this to boast:
 From beyond my blanket, my foot farther why should—— we draw.

3. To the punishment for their outward worship they will become captive; and, the pleasure of
 paradise, we shall gain.

6. Jannat. See Ode 407, c. 4.

8. The second line—

In excess of limit and of resources, work why should I do?

See Ode 481, c. 9.

410, (446).

1. 'Tis a life-time since, in search (of good fame), every day, a pace—— I cast:
Every moment, the hand of entreaty on good fame—— I cast.

Without my moon (the Beloved), love-kindling, let me see how my day I
pass:
On a path, a net I lay; a fowl in the snare,—— I cast.

Since it may be that, of that shade of the straight cypress (the Beloved), news
I may gain,
From every side, love's clamour in respect of a pleasant strutter (possessed of
beauty)—— I cast.

I know—grief to an end, it bringeth; colour to wine, it bringeth,
This sigh, blood-shedding, that every morning and evening,—— I cast.

5. Aurang (the lover), where? Gulchihra (the beloved), where? The picture of
fidelity and of love, where?
Now, in being a lover, complete justice—— I cast.

Although I know that that heart's ease giveth not the heart's desire,
An ideal picture, I draw; an omen of immortality,—— I cast.

Notwithstanding that, hidden from myself (selfless) I am; and of wine repenting
like Ḥāfiẓ I am,
In the assembly of souls, sometimes a cup—— I cast.

1. The final word of each couplet is *zadam*, I cast.

1. *زدم* *گام* to take a pace.

1. *دست* „dash the hand.

2. *——* „cast.

3. *——* „

4. *اه* „heave a sigh.

5. *داد* „give justice.

6. *فال* „cast an omen.

7. *جام* „drain the cup.

411, (404).

1. The day of the 'id it is; and, 'in that device, I am
How the result of thirty days' fast (the Ramazān) I may give (up); and instead
the cup may take.

Two or three days, it is that, far from wine and the wine-cup I have been;
Mine, much shame that, from this, fault appeared.

In khilvat, after this, I sit not; even if, as an example,
The chain on my leg, the zāhid of the cloister place.

Saintly counsel, the city-admonisher giveth me; but,
I know not that I will, again, any one's counsel accept.

5. That one, who, on the dust of the wine-house door, gave his life,—he is where?
That (in adoration) my head on his foot, I may place; and, before him, die.

Wine, I drink; on my shoulder is the prayer-mat of piety:
Alas! if acquainted with this imposture of mine, the people become.

The people speak saying:—"Ḥāfīz! the speech of the Pīr, hear:"
To-day, better for me—wine, years endured (old), than a hundred Pīrs.

1. The explanations are:—

(a) Whatever troubles, in separation from, and in search of union with, the true Beloved I have endured,—them (now that it is the day of union) I give up; and take up the writing of union.

(b) Whatever trouble, in search of the perfect murshid, I have taken,—that trouble (now that, to the murshid's society, I have attained) I abandon; and from his society, bounties gain.

This 'id is the 'idu-l-ḥiṭr, the 'id of breaking the fast, the first day of Shavvāl, immediately after the Ramazān, called jashn (in Persian), bairam (in Turkish).

See Odes 35, c. 8; 113, c. 1.

412, (413).

1. Love-playing and youthfulness ; and wine of ruby hue (love) ;
The assembly (of love) kindly, and the companion concordant, and ever the
drinking of wine (love's bounties) :

The **Sākī** sweet of mouth, and the minstrel sweet of speech (the perfect
murshid) ;

Fellow-sitters (friends) of good repute ; and companions of good fame :

The lovely one (the true Beloved who is peerless), with grace and with purity,—the envy of the water of life ;

A heart-ravisher, in beauty and goodness, the envy of the full moon :

Abanquet-place (the assembly of the circle of *zīkr*), heart-alluring, like the
palace of loftiest paradise,

Arose-bed,—its borders like the garden of the mansion of peace :

5. he Trunks of sitters (the assembly of the circle of *zīkr*), well wishing (to each
other) ; and the attendants, with respect :

Friends possessed of mysteries (and of divine knowledge), and companions
friendly of desire :

The cup of rose-hue (true love, that, at first is) very bitter (and strong ; and
afterwards), pleasant tasting, light ;

Its sweetmeat, (the kiss of) the ruby (lip) of the idol ; its tale, (wine of) the
ruby cup :

1. This Ode, the last couplet excepted, is a *ḳita'*band.
6. Prepared for us, is sometimes union with the true Beloved and the splendour of the idol, life-cherishing ; and, sometimes, love's tumult.

Note the use of :—

نَاقِل (nuql) sweatmeat.

نَاقِل (naql) imitation.

la'l signifies :—

the spinelle ruby, the garnet, the amethyst, the (ruby) lip.

yāḳūt signifies :—

the ruby, the sapphire, a precious stone.

Coupled with words, it has many cognate significations.

The Romans, who derived their refinements in the vinous art from the Greeks and the Asiatics, lined their Amphoræ with resin, mastic, and other odorous gums to give the wine a warm, bitter flavour.

The **Sākī's** glance (the glory, and the splendour, of the true Beloved, that from all things, is manifest) for the plunder of wisdom,—sword-drawn ;
 The (true) Beloved's tress (the world's strange forms that, from all things make manifest the true Beloved, splendour-kindling) for the capture of the heart (of Ārifs), snare spread :

Who, this society desireth not, to him be heart-happiness, ruined :
 Who, this pleasure seeketh not, to him (be) life unlawful !

(None is) a subtlety-understander, jest-utterer, like **Ḥāfīz** sweet of speech ;
 (None is) a liberality-teacher, world-kindling, like **Ḥājī Kivām**.

7. The **Sākī's** glance may signify :—

the bounties of the perfect murshid wholly ready for plundering reason.

Only the past tense and the past participle of **ākhtan** (to draw a sword) are used.

9. **Ḥājī Kivām**. See Ode 3, c. 9. **Ḳaṣīda** 692.

413, (414).

1. A hundred times, before the dust of Thy foot, our face—— we have placed,
Hypocrisy and dissimulation, aside—— we have placed.

To those two narcissi of the sorcerer, our life we have entrusted ;
In those two Hindū hyacinths (black tresses), also our heart —— we have placed.

Not with the army, have we taken the country of ease :
Not with the (powerful) arm, the throne of sovereignty (is it that)——
we have placed.

In hope's corner, like (eager) spectators of the (new) moon,
On that curve of the eye-brow, hope's eye—— we have placed.

5. Without the grace of His narcissus, our head of distraughtness from wine (of love)
Like the (dark, mourning) violet, on the knee—— we have placed.

On our feeble heart, the heavy burden (of love) —— we have placed :
And this business (worldly and outward affairs) bound with a single hair (easily
snapped) —— we have placed.

Let us see what sport the sorcery of the Friend's eye maketh, for, again,
On the glance of sorcery, our foundation (of life),—— we have placed.

The arch and the corridor of the College, and the disputation of excellence,
(So that they may go to the wind of destruction), in the path of ease and of
the (true) Beloved, rose of face, —— we have placed.

Passed hath a long life, and in hopefulness of a glance,
On those two narcissi of sorcery, an eye (of hope), —— we have placed.

10. The fame of so many years (generations) of ancestors, good of name,
(So that they may go to the wind of destruction), in the path of the cup and of
the Sāḱi of love, —— we have placed.

1. In the Calcutta text, the first couplet occurs not.

4. "New moon of Shavvāl." See Ode 113.

Sensible and learned, are we ; for, with heart, on the hand and the foot,
The chain and the bond of that tress-curl,—— we have placed.

Hāfiz ! for love, strive. For the cash of wisdom and of sense (outward know-
ledge),
For the sake of the (true) Beloved of chain-tress, (aside)—— we have placed.

A glance, make. For our two expectant eyes,
Ever on the two corners of Thy eye-brow,—— we have placed.

Thou spakest saying :—" O Hāfiz ! thy distraught heart is where ? "
In the meshes of that curl of the tress, (it)—— we have placed.

414, (412).

1. Lover of the face—youthful, joyous, newly blossomed (tender of age)—am I :
And, from God the joy of this grief (of love) with prayer—— sought have I.

Lover, profligate, glance-player, I am ; and it openly, I say :
That thou mayest know that, with so many excellences,—— adorned am I.

Cometh shame to me, of the wine-stained khirkā,
Whereon, the patch with a hundred arts of hypocrisy,—— decorated have I.

O candle ! for grief for Him, happily consume. For, behold, also,
In this very work, loin-girt and upstanding—— am I !

5. In astonishment like this, went from my hand, my work's gain :
In grief, increased have I that which, in respect of heart and of soul,——
decreased have I.

Night, all night, keeper of my heart's sacred fold, I have become,
It may be that the undiminished (full) moon (the true Beloved, displaying
effulgence on my state) towards me, may saunter.

To the tavern, I go like Hāfız (clad in) the garment of the ķabā ;
It may be that into His bosom, me, that Heart-ravisher, newly blossomed (youth-
ful) may draw.

415, (417).

1. Time's grief whereof limit—— none, I see,
The remedy whereof, save wine like this,—— none, I see.

This society of the Pīr of the Magians, I will not abandon :
For in (abandoning) it my own counsel (conducting to welfare)——none, I see.

In this wine-sickness, me none giveth a draught (of favour) :
Behold! in the world one of heart,—— none, I see.

From the sun (cup) of the bowl, the height of pleasure, take :
For the fortune of time like that,—— none, I see.

5. The mark of one of heart (a ṣūfī) is the being a lover. To thyself, keep :
For this mark among the city-shaikhs,—— none, I see.

The trace of the (slender) hair of His (the true Beloved's) waist, wherein I
have fixed my heart,
Of me, ask not ; for, in the midst (waist),—— none, I see.

For these weeping (blinded) eyes of mine—a thousand regrets,
That His face, with the two mirrors (my weeping, blinded, eyes)——
none, I see.

Since Thy stature went from the stream of my (weeping) eye,
In place of the cypress (of Thy stature), save running water (tears),——
naught, I see.

(Together are) I and the bark (Dīvān) of Ḥāfīz. For, save in this ocean (of
eloquence),
The capital of speech, heart-placing (comforting)—— naught, I see.

-
7. When, before the lover's eye, the beloved cometh,—through modesty, no glance is her's.

416, (416).

1. Openly, I speak ; and of my own utterance, heart-happy—am I :
Love's slave, I am ; and of both worlds, free—am I.

The bird of the holy rose-bed (paradise), am I. Explanation of separation
(from paradise), what shall I give,
(And) into this disaster's snare-place, how I fell?

The angel, I was ; and loftiest paradise was my abode :
Into this ruined cloister (this world), me, Ādam brought.

The shade of the Tūbā tree, and the heart-seekingness of the Ḥūr, and the
marge of the pool (Kauṣar),—
(All), in desire of the head of Thy street, passed from my mind.

5. Recognised the star of my fortune, astrologer none ;
O Lord ! of mother-earth, beneath what natal star, born was I !

Since, in love's wine-house, beringed (enslaved), I became,
Momently, cometh anew a great grief (saying :—) " Welcome."

The little man (pupil) of my eye drinketh the heart's blood (in grief). 'Tis fit ;
For, to the liver lobe (the darling) of man, why gave I my heart ?

On my heart's tablet is naught save the (straight) alif (ا) of the Friend's
stature :

What may I do ? Me, recollection of other letter the teacher (the murshid)
gave not.

With the tress-tip, pure of tear, make the face of Ḥāfīz :
If not, my foundation, this torrent momently flowing will take.

2. The bird of paradise. See Ode 377, c. 8 ; 429, c. 2 ; 439, c. 1 ; 465, c. 1 ; 558, c. 8.

4. Tūbā. See Ode 19. See Sale's P. Discourse to the Qurān.

If a drop of the Ḥūrī's ambrosial saliva were to fall upon earth, the fragrance of its perfume none could bear. The Qurān, lii. 20.

417, (417).

1. The decision of the Pir of the Magians, I have ; and an old saying, it is,
That unlawful is wine there, where is neither the friend nor the companion.

This ragged religious garment of hypocrisy I will rend : what shall I do ?
The society of the uncongenial nature is excruciating torment to the soul.

So that, perchance, on me, the (true) Beloved's lip may scatter a draught :
For that reason, years dweller I have become at the door of the wine-house
(of love).

Perchance, passed from His memory hath my ancient service :
O morning breeze ! Him, recollection of the ancient covenant, give.

5. If, after a hundred years, Thy perfume blow over my dust,
Forth from the clay (of the grave), its head the rotten bone dancing bringeth.

First, from us, with a hundred hopes, the Heart-Ravisher took our heart :
Apparently, the covenant, His merciful nature forgetteth not.

To the rose-bud (the seeker who, by not attaining the object of his heart, is
strait of heart) speak, saying :—" Of thy entangled work, strait of heart
" be not :

" For, from morn's breath, and from the spirits of the breeze (the perfect mur-
" shid), aid thou wilt gain."

O heart ! thought of thy own welfare make by another door (the door of the
true Beloved) ;
By the physician's treatment, better becometh not the lover's pain.

The jewel of divine knowledge, amass, that, it with thyself, (to the next world,)
thou mayst take ;
For (after thy death) the portion of others is the wealth of gold and of silver.

2. See Rubā'iyāt No. 668.

3. جانان (beloved) may signify :—
the murshid.

10. Strong is the (world's) snare (from it, escape is impossible) unless God's grace
become thy friend (ally);
If not, over Shaitān whelmed with stones, Ādam (man) prevailed not.

Hāfiẓ! if silver and gold thine be not, what matter? Be grateful.
Than the fortune of thy grace of speech, and of thy gentle thought,—— what
.better (fortune)?

10. Shaitān, the pelted one. See the K̲uran, iii. 30.

418, (421).

1. Although, apparently, the slaves of the King—— are we,
 (By weeping and wailing), Kings of the country of the morning (when prayers
 are answered)—— are we.

Treasure in the sleeve ; and empty, the purse,—
 The cup, world-displaying, and the dust of the Path (of ṭarīqat)—— are we:

Sensible of the presence (of God) ; and intoxicated with pride,—
 The ocean of unity ; and (yet like the) drowned one of sin—— are we.

The mistress of fortune, when she glanceth,
 The mirror of her moon-like face,—— are we.

5. Every night, of the King of vigilant Fortune,
 The care-taker of the diadem and of the crown—— are we.

Say :—" Our blessing reckon plunder ; "
 For in sleep thou (art) ; and, in the eye (sentry-place),—— are we.

The King, Maṣṣūr, is acquainted with this, that we
 —— Wherever the face of resolution, we place——

Make for enemies the shroud of blood ; (and)
 Give to friends the ḡabā of victory.

Not before us, may be the hue of deceit ;
 Either, the ruddy (tawny) lion ; or the black (deadly) snake,—— are we.

10. The debt of (due to) Ḥāfīz say that they should give back (to him) ;
 (The debt) thou hast confessed ; witnesses, —— are we.

10. Accusing pretenders to verse of plagiarism, Ḥāfīz asketh Maṣṣūr to do him justice.
 See Ode 167, c. 1. ; 438, c. 18.

419, (369).

1. That one (the true Beloved, or the murshid) who, like the (trodden) dust of the path, made me trampled of tyranny,—
The dust (of the path of His foot) I kiss; and for (the trouble of) His approach, pardon beg.

Not that one am I, who bewail of violence from Thee. God forbid!
The faithful servant; and slave, well-wishing, I am.

In the curl of Thy (long) tress, my long hope, have I bound;
Be it not that my hand of search, short it (the tress) should make (cut)!

An atom of dust, I am; and, in Thy street, pleasant, is my time:
O Friend! I fear that suddenly, me, a great wind (of calamity), may take.

5. The Ṣūfī of the (lofty) cloister of the holy world am I. But,
Now, the (lowly) cloister of the Magians is the charge of mine.

In the morning, the Pīr of the wine-house (the perfect murshid) me, the cup world-viewing (the heart pure of impurity of beholding other than God), gave;
And in that (world-viewing cup like a) mirror, me, informed of Thy beauty, made.

With me, the road-sitter, arise; and to the wine-house (of love) come:
So that thou mayst see how in that circle (of *zīkr* va *fīkr*) master of rank, am I.

Intoxicated, Thou passedest; and of *Ḥāfīz*, no thought was Thine:
Alas! if the skirt of Thy beauty, my (morning) sigh should catch (consume).

At the head of the (luminous) candle of Thy stature, like the flame (of a candle)
I quiver (sacrifice myself, and die):
Although I know that suddenly me, the desire for Thee, will slay.

10. Happy to me it came when, in the morning, the *Khusrau* of the east (the resplendent sun) spake:—
“Notwithstanding all my sovereignty, the slave of the *Tūrān* King am I.”

7. *zīkr*. See Ode 172.

10. This is the first Ode in which “the royal couplet” is not placed at the end of the *ghazal*.

420, (419).

1. Although from the heart's fire, like a (foaming) jar of wine, in tumult I am,
The seal (of silence) on my lip pressed, the blood (of grief) I drink ; and silent,
I am.

To show desire for the lip of the (true) Beloved is (to make) an attempt upon
(one's own) life :
Behold thou me who, in this matter, with soul (strenuously) strive !

Free from the heart's grief, how may I become, when, momentarily,
The Hindū of the tress of the idol (the true Beloved) me, beringed (as His
slave) maketh ?

Not from exceeding religiousness, is my inducing of the khirka ;
Over the head of a hundred secret sins, a veil (the khirka) I place.

5. I who desire not to drink save of the purest wine ;
What shall I do, if the speech of the Pīr of the Magians, I hear not ?

God forbid ! not trusting to my own devotion, am I :
(Only) this is the extent—that, sometimes, a goblet (of the wine of love to
God), I drink (and in it strive).

Hope is mine that despite the enemy (shaitān), on the day of requital (resurrec-
tion-day),
Not, on my back, will the bounty of His pardon place the load of sin.

For two wheat-grains, my Father, Ādam, sold the garden of Rizwān (paradise) ;
If, for a barley-grain, I sell it not, unworthy son I shall be.

If with this hand (way), the minstrel of the assembly (the perfect murshid)
waylayeth, love (rendering lovers selfless ; and drawing them into his net),
(Even so), at the time of samā', me, from sense, the (lustrous) verse of Ḥāfīz
taketh.

7. اغم signifies abhorrence.
على „ despite.

9. Samā'. See Ode 45.
Khirka „ „ 124.

8. The value of two wheat-grains is very paltry ; the value of one barley-grain is still more paltry.
If the father sold paradise for a paltry sum, well is it for the son to sell it for a sum still more
paltry.

421, (424).

۱. For the reproof of the adversaries if I care,
Lustre, taketh not my way of profligacy and of intoxication.

The austerity of profligates (disciples and seekers of God), path newly learned,
is fruitless :

I, who am the ill name of the world, what remedy (for it) may I devise?

Me, resourceless (of wisdom), king of those distraught of head, call—
On that account that, in being one of little 'wisdom, greater than all the world
I am.

(O true Beloved!) on Thy forehead with my heart's blood, a great mole depict :
So that they (men) may know that, sacrifice for Thee, kāfir of religion, I am.

5. Trust. display ; and for God's sake, pass on :
So that thou mayst know, in this khirka what a no-darvīsh I am.

O breeze ! my blood-raining verse utter to the Friend,
Who, me, on life's great vein, with His black eye-lash, lanced.

Away from the drops of my heart's blood, together gather thy skirt :
For if my wound thou scratch, to thee the effect reacheth.

Whether I be profligate or whether shaikh (Pir), to any one my work is what ?
Of my own mystery Hāfiz ; and of my time, the Ārif, I am.

2. باد (badah) signifies :—
a fruitless tree.

Useless is the austerity of those who—not having gone in the path of perfection,—exercised
austerity ; and, became travellers of the path of ṭarīkat.

4. Oriental poets call the beloved "kāfir-kish" (kāfir of religion, one void of religion, one unrestrained by religion).

5. Khirka. See Ode 124.

8. Hāfiz. See Ode 395, c. 7.

422, (418).

1. If, from this stage (this world) of travel towards the house (my native land,
the next world),—— I go :
When there again I go, wise and learned,—— I go.

If, from this journey, in safety to my native land, I return,
I vow that, by the way to the wine-house (of love),—— I go.

To utter what became revealed to me, from this travelling and journeying,
With the harp and the wine-cup, to the door of the wine-house—— I go.

If friends of the Path of love drink my blood,
Mean one, am I if, in complaint, to the stranger,—— I go.

5. After this (together are) my hand, and the chain-like tress of the idol (the
true Beloved) ;
In pursuit of the desire of my distraught heart, how long, how long do —— I go ?

If, again, the curve of His eye-brow like the prayer-arch I see ;
Bending (سجده) in thanks, I make ; and for the sake of thanks-giving,—— I go.

Happy that moment, when, like Ḥāfiz, in attachment to the vazīr,
From the wine-house to my own house (my native land, the next world), happy
of head, with the Friend—— I go.

4. In love's path, life itself I reckon as naught.

6. سجده signifies :—

Sitting on two knees ; and then bending till the forehead toucheth the ground. This is a part
of the daily prayer.

423, (420).

1. Although, from His tress, a knot (of difficulty) hath fallen upon my work :
Even so, from His liberality, the solution (of it) I expect.

To joy, the ruddiness of my face attribute not ? For, like the cup,
Forth from my cheek, the (ruddy) reflection, the heart's blood giveth.

Me, forth from power will take the melody of the minstrel :
Alas, if on that account, within this screen (of the melody) mine, access be
none.

Night, all night, the guardian of my heart's fold have I been :
So that, into this screen (of dark night), save thought of Him, naught I pass.

5. By His tale, to sleep went fortune's eye ;
Where, a breeze of favour, that, me, awake may make ?

That poet-magician am I, who, with the sorcery of speech,
From the reed-pen, all candy and sugar,—rain.

In this desert (of love), with a hundred hopes, the foot I planted :
O guide of my bereft heart ! (so that I may attain my object), behind leave me
not.

When, in the wind's thoroughfare, Ilim, my Friend, I see not :
To whom, may I speak saying :— “ A word to my Friend, utter.”

Last night, he kept saying :—“ All (double) face and hypocisy is Hāfiz :”
(Hāfiz replied :—) “ Save with the dust of Thy door,—say in work with whom,
am I ? ”

424, (437).

1. The friend I am of the sweet face ; and of the heart-alluring hair :
 Distraught with the intoxicated eye, I am ; and with pure unalloyed wine.

Thou askedest :— “Of the mystery of the covenant of eternity without beginning,
 say one word,”

(I reply :—) “That moment when two cups of wine, I drink,—I will tell thee.”

In being a lover (of God), is no escape from consuming and (yet) being content ;
 Like the candle, standing I am : me of the fire (of love), affright not.

Ādam of paradise, I am ; but in this journey (through this world),
 Now, captive to the love of youthful ones, I am.

5. If fortune aid so that, to the Friend, my chattels, I draw (such my dignity will
 be that)
 The (fragrant) dust from my couch, (even) the (beperfumed) tress of the Ḥūr
 will wipe.

The mine of the ruby lip and the quarry of beauty is Shīrāz ;
 On that account, harassed am I, the poor jeweller.

From the many intoxicated eyes that in this city (of Shīrāz) I have beheld,
 O God ! (I swear) that, now, no wine, I drink ; and (yet) merry of head I am.

From six directions, 'tis a city full of the glance of lovely ones :
 Not a thing is mine ; if not of all six, purchaser I be.

Ḥāfīz ! the bride of my nature desireth splendour :
 No mirror have I, on that account (being mirrorless) sigh, I heave.

10. From the heat of fruitless thought, Ḥāfīz consumed :
 The Sākī is where that, on my fire, water he may dash ?

425, (427).

1. One night, our hand we shall uplift ; and a prayer—— we shall make.
 For the grief of separation from Thee, a remedy from some place——
 we shall make.

Went from the hand, the sick heart. O friends ! a little help,
 So that to its head, the physician we may bring ; and a little remedy——
 we may make.

He who, without offence (on my part), grieved ; and, me, with the sword
 struck ; and departed :
 For God's sake, him bring back, that purity of heart (reconciliation)——
 we may make.

O heart ! aid from the heart of profligates seek ; if not,
 Difficult is the work. God forbid that a fault—— we should make.

5. In lust's path, through which an idol-temple became our heart,
 An arrow of a sigh (prayer for freedom to God) we shall loose ; and a great
 strife (against lust)—— we shall make.

Withered, became the root of my joy. The Path to the tavern is where ?
 So that in that water and air, springing and growing,—— we may make.

But a little work effecteth the shade of the bud of little resolution (the imper-
 fect murshid) :
 Search for the auspicious shade of the Humā (the murshid, perfect and excel-
 lent),—— we shall make.

From the note (of melody) went my heart. Hāfīz, sweet of tone, is where ?
 So that, with his words and ghazals, harmony and melody,——
 we may make.

426, (429).

1. The eye (of expectation) of friendship from friends—— we had :
Verily, 'twas mistake that which—— we thought.

Let us see, when fruit, the tree of friendship will give ;
Now, we have departed ; and a seed (*zīkr* va *fīkr*) —— we have sown.

Subtleties passed ; and complaint, none made :
Aside, dignity—— we put not.

Not the way (usage) of the *darvīsh* is discussion (of complaint of the true
Beloved, or of the *murshid*) :
If not, (to narrate) passed circumstances to thee —— we had.

5. The way of thy eye, battle's deceit had,
(This), we knew not ; and peace,—— we sowed.

Not of itself, heart-fascinating became the rose-bush of thy beauty :
On it, the breath of blessing,—— we established.

When, in love for others, thou establishedest thy heart,
Hope of union with thee, up—— we plucked.

(The true Beloved) said :—" O *Ḥāfīẓ* ! to Us, thou thyself gavest thy heart :
"To none, the (tax-) collector,—— we sent."

1. Probably friends of this age follow their own desire, not the desire of others.
Many are tyrannous, not friendly.
The friendship of friends of this age is like the *falūda* (starch, honey, water) of the *bāzār*, pleasant in colour, unpleasant in taste.
2. "The seed" signifies :—
The repeating, and the thinking of, God's name ; and reflecting on Him or on the *murshid*.
See Ode 172.
4. The second line—
Passed circumstances we had to discuss with Thee ; but, them we discussed not, such discussion being contrary to usage.
- 5, 6, 7. These couplets speak of the *murshid*.
8. "Collector." See Ode 361, c. 5.

427, (432).

1. Bird, auspicious of foot, gracious of message, welcome !

Happy thy arrival! What news of the Friend? He (is) where? (His) path
(is) what?

O Lord! be the grace of eternity without beginning the guide of this *kāfila*,
By (means of) which, to the snare the enemy hath come; and to His desire, the
Beloved.

No limit hath tale of me and of my Beloved :
Whatever no beginning hath, no ending taketh.

Since the heart-possessing tress keepeth ordering me the *zunnār* (the mystic cord
which is contrary to the *khirka*),
O *khwāja*! go: for, on our body, unlawful is the *khirka*.

5. The bird of my soul that, from the summit of the *Sidra* tree, crieth out :
It, at last, into the snare (of Thy beauty), the grain of Thy mole cast.

Grace beyond limit, bringeth the rose (the true Beloved) : with generosity, Thy
face display ;
Elegance, the cypress displayeth ; and (in its pride) pleasant is not. For God's
sake (so that it may be ashamed) forth gracefully move !

For my blood-raining eye, how is sleep fit?
He who hath a grievous malady that slayeth—how sleepeth he?

To me, heart-bereft, Thou showest no pity : I said :—
This is my claim (that Thou pity me) ; and this, Thou art ; and this (is) the
(opportune) time.

If inclination for Thy eye-brow, *Hāfiẓ* have, it is fit ;
In the corner of the prayer-arch, their dwelling, men of eloquence (or men of
the *Qurān*) will make.

5. See Ode 416, c. 2.

The *Sidra* is a tree of paradise ; the mansion of *Jibrā'il*.

7. The second lines of couplets 7 and 8 are in Arabic.

428, (426).

1. Heart given from the hand,—lovers, void of grief, intoxicated, (selfless and powerless),—— we are :
Fellow-associate of love, boon-companions of the cup of wine,—— we are.

On us, the bow of reproach, many have drawn :
Since, from the eye-brow of the (true) Beloved, our work—— we have loosed.

O rose ! last night, the morning cup thou drankest :
That anemone, that (from eternity without beginning) with the stain (of love),
(was) born,—— we are.

If vexed with our repentance became the Pir of the Magians,
Say :—" Pure, make the wine ; for with apology (for our conduct) standing,——
we are."

5. O guide of the path (the perfect murshid) ! from thee, goeth the work. A
glance (make),
That, me, justice thou mayst give ; for fallen (away) from the Path,——
we are.

In the midst of work, behold not (ruddy) wine like the red-streaked tulip and
the goblet :
Behold this stain (of love) that, on our bloody heart,—— we have placed.

Thou spakest, saying :—" Ḥāfīz ! all this colour of fancy (imaginary pictures)
—is what ? "

(Ḥāfīz replied :—) " Say not a false picture ; for, verily, the tablet smooth (like
" a mirror, void of picture)—— we are."

6. The tulip is red-streaked, and black marked.

7. رنگ خیال (the colour of fancy) signifies :—

The portrait (taşwir) that from fancy cometh into splendour.

Ḥāfīz ! all these colours of fancies, that from thy fancy, come into manifestation ; and snatch
thee from one mystic state (ḥāl) to another, are what ?

Ḥāfīz replied :—

Call not my fancies a mistaken picture (naḡsh). For my heart is a tablet, smooth, void of
picture ; whatever in it becometh hidden—like the mirror displayeth splendour.

As the mirror is void of portrait (taşwir), so my heart is void of picture (naḡsh).

Whatever, thou displayest, that picture (naḡsh), it displayeth. See Ode 371, c. 2.

429, (434).

1. With the point of Thy arrow-glance, at my heart, strike not ;
For, before Thy sick (languishing) eye, I die.

Within the limit of excellence, is the (lawful) portion of beauty .
Me, alms give ; for miserable and faḳīr, I am.

I am that bird such that, every evening and morning,
From the roof, the ninth heaven, cometh the cry of mine.

Full, make the goblet ; for from love's fortune, I
Will make youthful fortune to leap, though old I am.

5. With the Friend, my heart's space became full to such a degree,
That, lost from my mind, became the thought of self.

Be naught save the account of the minstrel and of wine :
If a word the reed of my secretary write.

In that tumult (of the resurrection), when another's (state), none asketh,
From the Pīr of the Magians (Muḥammad), the favour (of acceptance before
God), I accept.

O Zāhid ! like boys, how long (practisest thou towards me) deceitfulness,
With the apple of the garden (of paradise), and the honey, and the milk (of the
garden) ?

With the wine-sellers, an arrangement I have made,
That, on grief's day, naught save the cup (of love), I take.

3. Otherwise—

I am that bird, whose cry, every evening and morning, from the ninth heaven issueth. See
Ode 416, c. 2.

8. زاهد فریبی (Zāhid deceit) signifies :—

The deceit attributed to the Zāhid in conciliating boys.

How long, by hidden measures, deceivest thou me out of myself ?

How long like the Zāhids, boy-deceiving, me, from myself to the stranger castest thou ; and
before my sight, the illusory displayest ?

See Ode 377, c. 7.

10. O happy that moment when independence of intoxication,
 Me, freedom from (dependence on) the king and the vazīr, giveth !

In the heart, great treasures I have
 Although me, poor (and indigent), the adversary regardeth.

Off from Ḥāfiz, my heart I took at that time
 When the Sākī my necessary friend became.

430, (436).

1. Love for the lovely one and for the cup,—— I abandon not.
 A hundred times, repentance, I made, (and broke it) ; again (repentance)——
 I make not.

The garden of paradise, the shade of the Tūbā tree, and the palace of the Ḥūr,
 Equal (even) to the dust of the Friend's street,—— I make not.

The teaching of the lesson of men of vision is a single hint :
 A hint, I uttered : repetition—— I make not.

In wrath the Shaiḡh (the Zāhid) said to me : —“ Go ; love, abandon.”
 O Brother ! wrangling is not necessary ; (abandoning of love)—— I make not.

5. This piety is complete (enough) for me. For, with the lovely ones (Zāhids) of
 the city,
 At the head of the pulpit, air and glance—— I make not.

Mine, never becometh news of my head (self),
 So long as uplifted in the tavern, my head—— I make not.

In reprehension, the admonisher said :—“ Wine is forbidden ; drink not : ”
 I said :—“ On my eye (be it) ; but to every ass, the ear (of attention)
 I make not.

“ The Pīr of the Magians (the murshid, perfect and excellent) a story, sensible,
 and acceptable, relateth :
 “ Excuse, mine, if, (in) thy absurdity (about wine) belief—— I make not.”

Hāfiḡ ! the court of the Pīr of the Magians (the murshid, perfect and excellent)
 is fortune's place :
 The dust-kissing of this door,—— I abandon not.

2. The Tūbā tree. See Sale's P. Discourse ; Odes 19, 88.

3. In the way of outward people, who pass years in instruction and in being taught, people of vision teach not.

Nay, for men of vision, a hint is enough. That hint, I uttered to you ; and again I will not utter.

7. See Ode 434, c. 8.

431, (427).

1. At the head of the wine-house, the morning-lesson (prayer), aside——

we have laid

‘In the path of the true Beloved, the in-gathering of prayer,——we have placed.

To the harvest (of existence) of a hundred learned wise ones (Zāhids), setteth fire
This mark (of branding) that, (from love) on our distraught heart,——

we have placed.

To us, the treasure of love’s grief, the Sultān of eternity without beginning (the
true Beloved) gave,

Since, towards this desolate stage (this world), our face—— we have placed.

More than this, in the khirka (the garment of austerity), one cannot be a
hypocrite :

On account of this, profligately, its (the khirka’s) foundation——

we have placed.

5. After this to the love of idols, the path into our heart, we give not :

On the door of this house (the heart), the seal of His lip—— we have placed.

That, for the sake of which, the Zāhid gave us his hand,

Out of purity on the cup’s lip, ——

we have placed.

Thanks to God that like us, without heart and religion, was

That one, whom (as) wisdom-cherisher and learned, ——

we have placed.

At last, how goeth this battered bark (the body),

In desire of which peerless jewel, our life——

we have placed.

With (only) an image of Thee, contented we were like Hāfiz,

O Lord ! whether beggar or friendless one, reliance (on Thee) ——

we have placed.

2. Whatever in love, we have revealed, Zāhids never gained by piety and austerity.

4. Outwardly, to array ourselves in the garment of austerity ; and inwardly, to be opposed to it, is
the way of hypocrites.

9. The second line may be :—

O Lord ! although the beggar, kingly spirit,—we have placed (established).

432, (390).

1. (O true Beloved !) on the workshop of the eye, the form of Thy face,——
 An idol in Thy form, not I saw ; not—— I drew :
 I heard.
- (Formerly), mine was the hope of lordship ; (now), Thy (high) slavery, I sought :
 (Formerly), mine was desire for empire ; (now), Thy (high) service,——I chose :
- Although in search of Thee, equal in rein (speed) with the (swift) north breeze
 I am ——
 Not (even) the dust of the (swiftly) moving cypress of Thy stature,—— I reached.
- Hope in the (dark) night of Thy (dark) tress for the bright day of life, I estab-
 lished not :
 From the heart's desire, desire for Thy mouth's round form,—— I severed,
5. The sin (fault) of Thy dark eye, and of Thy heart-alluring neck, it was,
 That, like the wild deer, from man—— I fled.
- From desire for Thy sweet fountain, what drops (tears they were) that I scat-
 tered ;
 From Thy ruby (lip) wine-selling, what graces—— I purchased.
- On my wounded heart, what arrows of glances, Thou loosedest :
 At the head of Thy street, what loads of grief—— I endured.
- O breeze of the morning ! from the (true) Beloved's street, a little dust bring ;
 For, from that moist land, the perfume of the blood of the wounded heart
 —— I perceived.
- Over my head, from His street, a (fragrant) breeze like the (perfumed) rose-bud
 passed,
 For (obtaining) the perfume of which, the screen over my poor heart,——I rent.

9. The second line may be :—

Which for the sake of (diffusing) its perfume, the screen over my poor heart—— rent.

10. The oath—by the dust of Thy foot; and by the light of the eye of Ḥāfiz,
 (I swear) that, without Thy face,
 No splendour from the lamp of the eye,—— I saw.

433, (420).

1. Not in pursuit of pomp and of pageant, to this door (of the murshid)——

For shelter from ill-fortune, here—— we have come :
we have come.

Way-farers of love's stage are we : and from the limits of non-existence,
Up to the climes of existence, all this way—— we have come.

The freshness of Thy down, we saw ; and, from the garden of paradise,
In search of this love-grass,—— we have come.

With such treasure, whose treasurer is the faithful spirit (Jibrā'il),
In beggary to the door of the King's house—— we have come.

5. O bark of grace (the family of Muḥammad) ! thy anchor of patience ('Alī Mur-
taẓā) is where ?

For, in this ocean of liberality, immersed in sin—— we have come.

O cloud, sin-cleansing ! honour goeth ; (mercy) rain :
For in the court of action (as opposed to theory) black of book,——
we have come.

Ḥāfiẓ ! this woollen khirka (of outward worship) cast. For (with love's con-
suming and melting),
From behind the kaḥila with the fire of sighing (and wailing)——
we have come.

3. كبرياء (love-grass) signifies :—

(a) a plant such that whoever hath it near him is kindly treated by all.
(b) the mandrake.

5. Muḥammad's family consisted of :—

Fāṭima, his daughter.
ʿAlī „ cousin and son-in-law.
Ḥasan and Ḥusain „ grand-sons.
Zainab and Kulṣum „ grand-daughters.

Muḥammad and the next four are called ʿĀl-i-Ibā, "the offspring of the cloak (of protection)."

7. In this path is no entrance for the khirka (of hypocrisy).

435, (431).

1. With the true Beloved, a covenant is mine that :—" As long as in body, life——
 "The well-wishers of His street, (dear) like my own (precious) life——I hold." I have :

By that candle of Chigil (the true Beloved), the purity of the khilvat of my heart, I behold ; .

From that moon of Khutan, the splendour of my eye and the luminosity of heart,—— I have.

When to the desire and wish of my heart, a khilvat, I have gained,
 Of the malice of evil-speakers in the assembly, what care (is it that) —— I have ?

If in design upon my heart, a hundred armies of lovely ones ambush make,
 "Ba ḥamd-i-llāhu va-l-minnat," an idol, army-shatterer (the true Beloved)—— I have.

5. O watcher ! for God's sake, to-night, a while, thy eyes close ;
 For, with His silent ruby lip, a hundred secret words,—— I have.

When in the rose-bed of his favour, I proudly move —— Praise be to God !—
 Inclination neither for the tulip and the wild white rose ; nor for the narcissus,
 —— I have.

O learned Pir ! Ho ! the wine-house, forbid me not :
 For, in abandoning the wine-cup, a heart, promise-shattering—— I have.

Mine, is the pleasant tasting wine ; and mine, is the Friend like the picture :
 None hath a beloved like this Beloved that—— I have.

In the house, mine is a cypress (the murshid, perfect and excellent) in the shade
 of whose (lofty) stature,
 Independence of the cypress of the garden, and of the boxtree of the sward
 —— I have.

2. Chigil (in Turkistān) is renowned for the beauty of its women.
Khutan in Tātārī.
 4. Praise (be) to God and thanks !
 9. From that time when the lover of the true Beloved I became.

10. Of the seal-ring of His ruby lip, it is fit that a Sulaimān-like boast I should express :

When mine is the ism-i-a'zam (the great name), of Ahriman, what fear (is it that)—— I have.

After abstinence like this, notorious for profligacy Hāfiz became,
What grief have I, when (as patron), in the world Amīnu-d-Dīn Ḥasan,——
I have.

10. Sulaimān's seal-ring was inscribed with the ism-i-a'zam, the great name of God; by it, dīv, jinn, man, wild beast, and bird were subdued and controlled. See Ode 189, c. 2; 443, c. 3.
11. Amīnu-d-Dīn was the secretary and keeper of the seals to Sultān Uvais (See Ode 204).

436, (438).

1. Who am I that, over that fragrant (noble) mind, I should pass :
 Thou doest me favours. O dust of Thy door ! the crown of my head, be !
 O heart-ravisher ! slave-cherishing, taught Thee who ? Say,
 For to Thy watchers, this idea never will I impute.
 O holy bird (the perfect murshid) ! thy blessing the guide of my path, make ;
 For, to our goal, long is the Path ; new to journeying, am I.
 O morning breeze ! my service cause to reach (the murshid),
 Saying :—" Me, at the time of the prayer of morn, forget not."
5. Happy that day, when, from this stage (this world), my chattels (of existence)
 I bind up ;
 And, from the head of Thy street, news of me, the companions ask (saying :—
 Where went he ?)
 Me, the path to the special place of khilvat, show, so that, after this,
 Wine with Thee I may drink ; and again the world's grief suffer not.
 Lofty, is the rank of verse and world-captivating. Speak ;
 So that, full of pearls, thy mouth the ocean-king may make.
 O Hāfiẓ ! it is fit if, in thy search for the jewel of union,
 With fears, my eye I make an ocean ; and, in it, dive.

1. The first line signifies :—
 Who am I that he of fragrant mind should recollect me ?
2. Hāfiẓ expresseth his surprise at the generous treatment that he received from the chief of the time
 who, till then, had neglected him.
3. Kudus (holy) signifies :—
ruḥu-l-kudus, the holy spirit.

437, (382).

1. Me, Thou beholdest; and, in a moment, my pain, greater Thou makest;
Thee, I behold; and momentarily my inclination for Thee greater becometh.

As to my state, Thou askest not; what mystery Thou hast, I know not:
For my remedy, Thou strivest not; perchance, my pain, Thou knowest not.

Not the way is this that me, on the dust, Thou shouldst cast; and pass on:
Pass by (me); and again my state ask, so that the dust of Thy Path, I may
become.

From off Thy skirt, I keep not my hand, save in the dust (of the grave); and,
that very moment,
When, over my dust (in the grave), Thou passest,—Thy skirt, my dust will
seize.

5. From grief of love for Thee, my breath (of life) descended. Breath, Thou
givest till when?
Forth from me, destruction, Thou takest: Thou sayest not:—"Breath, bring
forth."

One night, in the darkness, from Thy (dark) tress, my heart I sought:
Thy face, I beheld; and a cup of Thy ruby lip, again I drank.

Suddenly, Thee, into my bosom, I drew; and, into the curl of Thy tress, it (my
heart) went:
On Thy lip, my lip I placed; and, soul and heart, made sacrifice.

When, without us, in the desire of verdure and of the plain, moving Thou
wentest,
Flowing, on my yellow (grief-stricken) cheek, becometh the red (bloody) tear.

To Hāfiz, kind be Thou. To the enemy say:—"Thy life surrender:"
When on Thy part, warmth I see, of the enemy cold of breath, mine, what
fear?

-
7. The first line may better be rendered:—

Suddenly Thee into my bosom I drew; and into curl went Thy tress;

438, (439).

1. Not that profligate am I that abandoning of the (true) Beloved and of the cup
 ————— I make :
 An act like this, the muḥtasib knoweth seldom do—— I make.

I who, years, censured the repenters (of wine-drinking),
 Repentance of (drinking) wine in the rose-season—mad shall I be,—if——
 I make.

The (precious) pearl-grain is love ; I (am) the diver ; the wine-house (is) the
 sea :
 There, my head, I plunged ; (it) up-lifted, let us see, where shall—— I make ?

I, who have treasures of the ruby and of the pearl of tears,
 Desire for the bounty of the sun, lofty of star, how may—— I make ?

5. I who, in beggary, have in hand the imperial treasure,
 Greed for the revolution of the sphere, mean-cherishing, how may—— I make ?

Cup-taker is the tulip ; intoxicated, is the narcissus ; the name of impiety, on
 me ;
 Many a complaint, I have. O Lord ! whom, judge shall—— I make ?

In the rose-season, thou speakest saying :—"Zāhid be !" With eye and head
 (thy order, I accept) ; but,
 I am going so that, counsel with the lovely one and with the cup,——
 I may make.

If the Friend's grace approve of (casting) lovers into the fire (of hell),
 Closed of eye, I am (even) if, on the fountain of Kauṣar, glance—— I make.

If, like the fruitless willow, pure like this I become :
 After this, from shame of the face of the rose, my head' uplifted when
 shall—— I make ?

1. The muḥtasib (censor of morals) signifies :—
 • Muḥammad Muẓaffar, Governor of Shirāz.
 In contempt for his oppression and hypocrisy, the title is given.

10. When with the water of grace, the breeze washed the bud of the rose,
 Me, crooked of heart, call, if at the page of the book (the world), glance,—
 I make.

Dust-stained with poverty though I be,—of my spirit, be shame,
 If, with the water (of liberality) of the sun's fountain, my skirt wet—I make.

The credit of the sky's compact and agreement is not so great :
 Compact with the goblet, I establish ; condition (covenant) with the cup —
 I make.

O my bold one, city-upsetter (the true Beloved) ! a moment, the rein draw
 back,
 So that, with my (pearly) tears and (ruddy) face, full of (red) gold and of
 pearls, Thy path—
 I may make.

Not worthy of my conduct is the way of profligacy. Now,
 Since (into it) I have fallen, thought of other (work) wherefore do —I make ?

15. Last night, they said :—" Candy Thy ruby lip giveth." But,
 So long as in my own mouth, it, I see not, credence how shall — I make ?

From fortune, the corner of the prayer-arch of Thy eye-brow, I desire :
 So that, in it, morning and evening, love's lesson by heart, — I may make.

I, by whom, to-day, the paradise of the cash (of union with the true Beloved) is
 gained,
 On the promise of to-morrow (the day of resurrection) of the admonisher (the
 Zāhid), reliance, wherefore shall — I make ?

The slave of Shāh Maṣṣūr, I am. Far, it is not if,
 With the desire of dignity, over the (resplendent) king of the East (who is
 the sun), boasting, — I make.

Last night, to Ḥāfīz Thy ruby (lip) kept giving false vows ;
 Not that one am I that belief in these its idle tales, — I make.

11. The second line occurs in couplet 20.

14. To the second line, add—

What was fit to be was.

The second line (in part) occurs in c. 21.

18. Shāh Maṣṣūr. See Ode 167, c. 1.

20. Resourcelessness notwithstanding, black like the moon be my face,
 If, of the bounty of the sun, lofty of star, acceptance,— I make.

What madness is austerity in the rose-season ! **Hāfiẓ** keep sense !
 So that I may utter an a'uz (God defend me) ; and thought of other (profligacy)— I may make.

20. The moon is black from the spots on her face.

439, (435).

1. Where, the glad tidings of union with Thee, so that, from desire of life, —
I may rise?
 The holy bird (of paradise) am I ; from the world's snare, — I rise.

By Thy love (I swear) that, if me, Thy slave, Thou call,
 Out from desire of lordship of existence and dwelling (both worlds), — I rise.

O Lord ! from the cloud of guidance, the rain (of mercy) cause to arrive :
 Before that, from the midst, like a (handful of) dust, — I rise.

1. On the face of the slab of the tomb of Ḥāfīz at Shīrāz, are inscribed the lines stated below :—

Ode.	Couplets.	Where?		REMARKS.
439	all	centre	c. 6 excepted.	On the face of the slab, above the lines, are these words :— O Thou who abidest although all things perish !
439 ^a	1, 2	left side.		
"	4, 6	right "		
"	9	top "		
"	5	bottom "		
439 ^b	1	left bottom corner . .	second line.	
"	2	right " " . .	" "	
175	2	right top " . .	first "	
"	2	left " " . .	second "	

On the slab, the Persian text of Ode 439 is not as it is given in Sūdi's text, which has been copied by Major H. S. Jarrett in his Persian text, brought out (in 1881) under the auspices of the Government of India.

Reading of—

	the slab.	ode 439.
Couplet 2	براي تو	براي تو
" 3	چو	چه
" 4	من	ما
" 4	بدرست	ز شوکت
" 6	omitted.	inserted.

2. To the second line add:—

Thy slave, I will be. For being Thy slave, I shall be possessed of such dignity that all other dignities will be as naught.

(O holy traveller!) at the head of my tomb, without wine and the minstrel,
sit not :

So that by thy perfume, dancing,—

I may rise.

5. Though I am old, one night me, close in Thy embrace take,

So that, in the morning, from Thy embrace, young—

I may rise.

439a. (314).

1. O heart! the slave of the King of the world (Āli) be; and (thus) King—
Ever in the protection of the grace of Ilāh (Allāh)—

be;
be.

Not a thousand of the Khārijī-order, do they purchase for a barley-corn :
Say :—"Mountain to mountain (Ḳāf to Ḳāf) the shelter of the hypocrite—

be."

Since, on the day of upspringing (the resurrection) Aḥmad (Muḥammad) is my intercessor,
Say :—"This my body, calamity-stricken, full of sin—

be!"

He who hath not Āli's friendship, kāfir is ;

Say :—"Zāhid of the time, be ; or say Shaikh of the Path—

be!"

5. O Āli! to-day by love for thee alive I am :

To-morrow (the day of resurrection), by the pure soul of the Imāms, (I conjure thee) my witness
be.

The tomb of the eighth Imām, the Sultān of religion,—Rizā,
With soul, kiss ; and at the door of that court,—

be.

The power to pluck a rose from the rose-branch, (ancestors of Rizā), reacheth thee (O Ḥāfiẓ!) not ;
At least, at the foot of their rose-bush, (Rizā) grass (worthless)—

be.

1. This Ode is not found in Major Jarrett's Persian text of Ḥāfiẓ ; but is No. 314 in the Calcutta-text. See Ode 439. It is in praise of Āli Ibn Abu Ṭālib, the fourth Khalifa ; and of his descendants the Imāms, revered by the Shīahs.
Ilāh is used for Allāh (God).

2. The hypocrite is the sunnī.

Kharijī signifies :—
an order of darvishes.

5. The Imāms are the twelve Imāms of the family of Āli.

6. The tomb of Imām Āli Mūsī Rizā (*b.* 769, *d.* 818) is at Mashhad in Khurāsān.

(O true Beloved !) think not that, from the dust of the head of Thy street,
By the sky's tyranny or by time's violence, (to choose employment) — I rise.

O Idol, sweet of motion ! arise ; and Thy (lofty, cypress-like) stature display :
That, like Ḥāfīz, from desire of life and of the world — I may rise.

The man of God, who is the Zāhid, piety-seeking,
Whether the garment (be) white, or whether the garment (be) black — be.

Ḥāfīz ! the path of service of the king Āli, follow :
Then in the Path like men of the Path — be.

439b.

The date of Ḥāfīz's death is obtained from the following quatrain :—

The lamp of men of spirituality is Khwāja Ḥāfīz,
Who, from the light of glory, was a (luminous) candle.
When, in the dust of Muṣallā, his abode (in death) he made,
His date, from the dust of Muṣallā, seek.

See Ode 439.

The date of death is given by the words in the last couplet.

مصلیٰ خاک

From the abjad we have :—

خ	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	600	خاک
ا	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	
ی	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	20	
																		621	
م	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	40	مصلی
ص	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	90	
ل	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	30	
ی	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10	
																		170	

Hence the date is A.H. 791.

To convert this Hijra date into Christian date, see Ode 35, c. 8.

440, (440).

1. At the time of the evening-prayer of strangers when weeping—I begin,
With moans like a stranger, my tale,—I compose.

To the memory of the Friend and of my (native) land so bitterly I weep,
That, up from the world, the way and usage of journeying,—I cast.

From the country of my (true) Beloved I am; not from the cities of the
stranger:

O divine Protector! Me, back to my companions, cause to reach.

O guide of the Path! for God's sake, a little aid (give), so that,
In the street of the wine-house, my banner, again—I may exalt.

5. Of my being a Pir, reckoning how may wisdom take,
When, again, with a child-idol at love—I play.

Save the east morning breeze and the (cool) north wind, me recogniseth none :—
O my friend ! for, save the (flecting) wind, my companion is none.

The air of the Friend's dwelling is our water of life,
O breeze! from the dust of Shirāz, me, a fragrant perfume bring.

1. While absent from Shirāz, Hāfiẓ composed this Ode.
2. Full of water and of rapine, the world becometh with my tears; and the boisterousness of its waters, a preventer of travel.
3. مهيم (Muhaiman) signifies :—
One who saveth another; God.
5. حساب بر گرفتن (to take up the account) signifies :—
to make inquiry of something, since the work of Pirs (or of old men),
I do not, my being a Pir (or an old man), how will wisdom regard?
Here, Pir signifies :—
(a) Pir, Shaikh, Murshid.
(b) an old man.
6. šābā, the east (morning) breeze.
dabūr, „ west „ „
bād-i-shumāl, the north wind.
„ janūb „ south „

Forth came my tear; and told my crime face to face (publicly) :
Complaint may I make of whom?—of my household, the informer is.

From the harp of Zuhra, I heard that, at dawn, it said:—
“The disciple of **Hāfiz**, sweet of note, sweet of voice—I am.”

441, (441).

1. Although old, shattered of heart, powerless,— I have become,
Whenever I recollected Thy face, made, young— I became.

Thanks to God that whatever, from God, I sought,
To the limit of my spirit, prosperous— I became.

In eternal fortune's highway to fortune's throne,
With the cup of wine, to the desire of the heart of friends— I went.

O young rose-bush! the fruit of fortune enjoy; for,
Beneath Thy shade, the bulbul of the world's garden— I became.

5. At first (in eternity without beginning) of the word and the cry of the world no
news was mine :
In the school of grief for thee (O murshid!) a subtlety-knower like this—
I became.

From that time when the calamity (wound) of Thy eye reached me,
From the terrible calamity of the end of Time (the last age of this world) safe
— I became.

To my heart, the door of reality became opened that day
When, of the dwellers of Thy court, the Pir of the Magians,— I became.

5. The first line signifies :—

In eternity without beginning, non-existent I was; and of this illusory existence, had no knowledge.

O murshid! not from non-existence, did I bring every perfection that I have. By thy favour alone, it I acquired.

6. ākhir-i-zamān (ākhīru-l-zamān) signifies :—

The end of time.

daur-i-kamar signifies :—

The age of the moon, the last age, the end of time, the last of the seven ages of the world.

Each of the following seven planets hath (in order) had (or will have) an age of 7,000 years :—

- | | | | |
|-------------|-------------|-------------|--------------|
| 1. Mercury. | 3. Mars. | 5. Saturn. | 7. The Moon. |
| 2. Venus. | 4. Jupiter. | 6. The Sun. | |

The present age is daur-i-kamar, the age of the moon, the end of time.

7. In the cloister of the Magians, the door of reality opened to me; in the monastery, no profit was mine.

To the tavern (the stage of divine knowledge), me, fate consigneth (so that,
thence, profit and advantage I may reap) :

As much as like this (a sage) I go ; and like that (a zāhid)—— I became.

Not old in years and months, am I ; the faithless friend, it was,
(Who, swiftly,) like (swift) life, passeth by me—from (grief of) that, old,——
I became.

10. Last night, me, glad tidings, he (the Pīr of the Magians, the perfect murshid)
gave, saying :—" O Ḥāfiz !

" Come back ; for the pardon of thy sins, surety—— I became."

8. حُرَالَة (consignment) signifies :—
to write an order regarding any one.

442, (443).

1. This tumult is what that, in the age of the moon (the end of time),—— I see?
Full of strife and iniquity, all the horizons,—— I see.

From time the day of prosperousness every one seeketh :
Difficult this is—that daily, worse—— I see.

All in strife and struggle with the mother, the daughters :
All ill-wishers of the father, the sons—— I see.

Neither hath brother any pity for brother ;
Nor for the son, the father's compassion do—— I see.

5. For fools, all is sharbat of rose-water and sugar ;
All of blood (of grief) of the liver, the subsistence of the sage—— I see.

The Arab steed, galled beneath the pack-saddle ;
All on the neck of the ass, the golden collar—— I see.

The counsel of **Hāfiẓ**, hear ; **Kh**wāja, go ; goodness, do :
For, better than the treasure of jewels this counsel,—— I see.

1. "The age of the moon." See Ode 441, c. 6.

The second line describeth the marks of the resurrection-day.

2. بتر (worse) is contracted from بدتر

5. See Ode 549, c. 2.

7. When Persia was invaded by Timur Lang Şahib Kırān in 1387, **Hāfiẓ** composed this Ode.



The Letter Nūn.

443, (449).

1. Displayed from the garden border hath become the diadem of the Sultān, the rose
(the true Beloved) :
O Lord ! to the cypress and the jessamine (disciples and lovers of the Path), its
arrival happy be !

In his own (proper) place, happy was this imperial sitting (the Sultān, rose)
Since now in his own (proper) place, every one sitteth.

To Sulaimān's seal-ring, news of the happy conclusion give,
Whereby, short the hand (of power) of ahriman (the enemy), the ism-i-a'zam
——made.

Be prosperous to eternity without end,—this house (the world), from the door
of which,
Every moment, with the perfume of mercy, the breeze of felicity (the words of
the perfect murshid) bloweth !

1. "The rose" may signify :—

- (a) the murshid.
- (b) „, praised one.

To the second line, add—

So that by His arrival, they may attain their desire.

3. See Ode 189, c. 2 ; 435, c. 10.

4. خاک درش (the dust of whose door) signifies :—
the perfect man.

باد یمین (the breeze of Yaman) signifies :—

speech that, from the perfect man ariseth ; and into the hearer's heart, the recollection of God
poureth.

It is fit to compare the words of the murshid with the breeze of Yaman.
This couplet referreth to the Ḥadīs ; and to Uvais Ḳarānī (d. 657).

5. The majesty of Pashang's son, Afrāsiyāb, (king of Tūrān) and his world-seizing sword,
In all king-chronicles, the tale of the assembly is.

Obedient to thee, became beneath the saddle, the chaugān-steed of the sphere,
O royal horseman! since to the field (of sport) thou hast come, —the ball strike.

The stream of the country is the water (lustre) of thy sword :
The tree of justice, plant thou : the root of ill-wishers, up-pluck.

After this if, despite the perfume of thy sweet nature, it (Īrān) blossometh not,
From Īrān's plain, the musk-pod of the musk of Khutan (the well-being and welfare of Īrān) ariseth (and departeth).

Expectation of sweet splendour, the corner-takers (recluses) make,
Aslant (in pride) place the cap ; and, from thy face, the veil up-pluck.

10. O breeze! to the Sākī of the banquet of Atābak (the praised one), prefer the request,
That, from that cup, gold scattering, me, a draught he may give.

Ever be prosperous this house of the world ;
For from men of God, whose creation is of dust, words of divine knowledge and truths that give recollection of God are momentarily heard.
This couplet is in praise of the world, which, from men of God, is apparently improper.

For its joy, all grief is :

“The world is a carcass ; its seeker, a (filthy) dog.”

Verily, this mean world is for him, who recognised its truth,—the field for the next world.
To men of God, this world is the descending place of divine favours, and of endless manifestations.
To men of the world, contrary to this and wholly calamity, it appeareth,—just as the Nile was destruction to the Egyptians and the mercy of the Lord of lords to the Isrā'īlites.

Abdu-l-lāh Ansārī saith —

“O Ansārī! the world is a dust-heap wherein the wise sow :

“Not a place is it wherein the foolish wander.”

Abū-l-Maʿānī saith :—

“O distraught one! the world is what?

“’Tis the illusory, truth-showing ; it is not the truth, illusory-showing.”

10. آب is derived from آ (father) and ب (lord) ; was a title of the Governors of the Province of Shirāz.

(In love-playing) with (my own) reason, I consulted. He said : — “ **Hāfīz!** drink wine ! ”
 O **Sākī!** according to the word of the ‘trusty adviser (reason), wine give.

- II. O murshid! in the explanation of truths, strive so that, with the permission of the trusty adviser, I may from thee this sense demand. So hath my perfect reason ordered.
 Although, from love’s descent, reason knoweth its own destruction, it denieth not love; and, in it, planteth its heart. For, verily, it knoweth that, though in the beginning it is ruin, in the end it is thirst-quenching.
 Seest thou not that the lofty companions of Muḥammad, and the great tāb’in gave to destruction their body in the contest with the Kāfirs and wicked ones; and, yet, into the prosperity of the last world, their pace extended?
 That trusty adviser giveth no advice save in the true Path, though in that Path, injury be his.
 Perfect reason is that which to its own ruin consenteth; and the answer of the crier (the murshid) accepteth.

444, (448).

1. O light of my eye (the holy traveller) ! a matter there is,— hear :
 “Since thy cup (of love for God) is full; cause others to drink; and thyself
 drink.

With experience, old men utter words: to thee, I said :

Ho! O son! that old thou mayst become, counsel—

hear.

On the sensible one (the philosopher and the man of reason), the chain, love's
 hand placeth not :

Thou wishest to draw (through thy hand) the tress of the Friend, sense—

abandon.

Thee, intoxication's delight, the rosary and the *khirka* (men of outward forms ;
 hypocrites) give not ;

In this matter, of the wine-seller (the murshid, perfect and excellent) blessing
 — demand.

5. In respect to life and property, for friends (lovers of God), need is none :
 A hundred lives, the ransom for the (true) Beloved (make),—counsel— hear.

In love's path, Ahriman's temptations are many :

Sense keep ; and to Surūsh's message the ear of the heart—

put.

Ruined became subsistence ; remaineth not the means of joy ;

O harp ! the wail (of grief) draw out ; O drum !—

exult.

O *Sākī* (perfect murshid) !—void of pure wine, be not thy cup !—

On me, dreg-drinker, an eye (glance) of favour—

make.

1. نور چشم (the light of the eye) signifies :—

(a) the Beloved (true or illusory).

(b) „ murshid.

(c) „ disciple.

As long as youth remaineth, do thou, by devotion and worship, take up the advantages of youth ;
 and to others cause advantage to reach.

“The cup” may signify :—
 the cup of discipleship.

2. By accepting counsel, thou wilt by way of wisdom become old. Like the old, sensible thou wilt
 become.
7. Youth's season remaineth not. O harp and drum (O old man, bent of stature, back without
 backbone, to the wind youth given, hand and foot useless become),—bewail !

When, in the gold scattering ḵabā, thou, intoxicated, passest,
To Ḥāfiẓ, wool-wearer, (Ṣūfī) one kiss,—

present.

9. 1, 2, 6. گوش کن listen.
 1, 8. نوش drink.
 3. ترک abandon.
 4. طلب demand.
 5. نیوس listen.
 7. خروش exult.
 9. ندا present.

445, (452).

- i. One lofty of stature, bold, picture-player—— of mine
 Made short the tale (of renown) of the long austerity—— of mine.

O heart! thou sawest at the end of old age, of austerity, and of knowledge,
 What, with me, it did,—the eye of the beloved—— of mine?

On account of the water (tears) of the eye, seated on the top of the fire (of
 distress), I am;
 Because, in all horizons (climes), it (the water of my eye) made revealed the
 mystery—— of mine.

(To myself) I said :—" With the garment of hypocrisy, love's trace, I con-
 cealed ;"
 The informer was the tear ; and made manifest the mystery—— of mine.

5. Intoxicated, is the Friend ; and recollection of rivals (lovers), maketh not :
 His mention (be) for good, the *Sāḳī*, the wretched-cherisher—— of mine.

The destruction of my faith, I fear. For taketh,
 The prayer-arch of Thy eyebrow the presence (essence) of prayer——of mine.

On myself, like the laughing candle (consuming and melting) I weep,
 Till I see what with thee, O heart of stone, maketh (worketh) the consuming——
 of mine.

With weeping, a picture on water I depict. Now,
 How long associated becometh the truth with the illusory—— of mine?

That moment when to an end reached Maḥmūd's life,
 Bitterly, he kept surrendering his soul, and saying :—" Where art thou) Ayāz
 of mine ?"

5. See Ode 249.

6. The prayer-arch of Thy eyebrow taketh my faith.

7. The laughing of the candle is its light.
 „ weeping „ „ melting.

9. From the lover's heart, departeth not, even in death, the recollection of the beloved.

10. O Lord ! when bloweth that breeze, from whose fragrant breath
 A perfume of His mercy becometh the work-doer—— of mine ?

Zāhid ! (equal are we) when a work (favourably) proceedeth neither by prayer
 —— of thine ;
 Nor also, (by) the nightly intoxication and consuming and supplicating——
 of mine.

With grief Ḥāfiẓ burned. O breeze ! his state, say
 To the King, friend-cherisher, enemy-destroyer,—— of mine.

446, (454).

1. As much as my grief (of love) to the physicians, I uttered,
(Me) the wretched stranger they remedied not.

Not with its own seal is love's casket ;
O Lord ! the desire of the watchers, be not !

That (haughty) rose that, momentarily, is in the power of a thorn,
Say :—" Thine be shame of the (poor) nightingale !"

O Lord ! safety, give ; so that again may see
The eye of lovers, the face of the beloved ones.

5. To the Friend, (love's) secret pain, we told ;
Pain from the physicians (beloved ones), (love's) pain, one cannot conceal.

O Benefactor (beloved) ! at the tray of union with Thee, at last,
Of those portionless, how long shall we be ?

The disgrace of the world, **Hāfiz** would not have been,
If, the counsels of admonishers, he had heard.

2. According to their desire, exclude me not from union with the Beloved.

3. Because, without thee, thy lover is restless and powerless ; and thou, into the thorn's power,
art fallen !

4. **محب** signifies :—the lover.

حبيب „ ;— „ beloved.

6. O Beloved ! excluded from union with Thee, and satisfied with separation,—shall I be !
Sometimes to my desire cause me to reach.

447, (451).

1. O Thou, whose face, moon in appearance, (is) the fresh spring—— of beauty ;
Whose mole and down (are), the centre of grace, and the circle——
of beauty !

Hidden in Thy eye full of intoxication the fascination of sorcery ;
Revealed on Thy restless (floating) tress, the (calm) rest—— of beauty. .

Not a moon shone like Thee from the mansion of goodness ;
Not a cypress arose like Thy stature from the stream—— of beauty.

By Thy darkish beauty, joyous became the age of heart-ravishingness ;
By Thy grace, expanded became the season—— of beauty.

5. From the snare of Thy tress, and the grain of Thy mole, in the world,
Not a bird of the heart remaineth, not become the prey—— of beauty.

Ever, with grace, from the midst of life nature's nurse,
Thee, cherisheth with care in the bosom—— of beauty.

Fresh and fresh is the (dark) violet (hair) about Thy lip, for that reason,
That it keepeth drinking the water of life from the fountain-source——
of beauty.

Hāfiẓ severed desire when he seeth Thy equal ;
There is none save Thy face in the land—— of beauty.

8. ديار (dayyār) signifies :—any one.
ديار (diyār) „ :—the land.

448, (451).

1. Joy-exciting and repentance-shattering became the spring and the rose :
With the joy of the face of the rose, grief's root from the heart up-pluck.

Arrived the morning-breeze ; from passion-possessing (love), the rose-bud,
Out from itself, went ; and on itself the shirt, rent (blossomed).

Heart ! from water-pureness, the path of truth learn ;
In uprightness, from the (free) cypress of the sward, freedom seek.

With this jewel and sweet smile, the bride, the rose-bud
Exactly, in an excellent way, my heart and faith ravished.

5. The shriek of the distraught bulbul, and the scream of the hazār,
For the sake of union with the rose, forth from the sad house (of mourning)
came.

Through the breeze's violence, the tresses around the rose, behold :
On the face of the jessamine, the curl of the tress of the hyacinth, behold.

Ḥāfīz! from the cup, the tale of time's story seek ;
According to the word of the minstrel and to the decision of the Pir, possessed
of knowledge.

3. As in pure water, whatever is appeareth and is not hidden from the eye, even so, inwardly and outwardly, myself, make.
5. For his own beloved, every one was weeping.
Hazār is a nightingale with a thousand notes.

449, (455).

1. Like the rose, momentarily, by thy fragrance, the garment of my body,
Rent, I make from collar to skirt.

Thou mayst say:—The rose in the garden, beheld thy body;
(Since) like the intoxicated, the garment on its body, it rent.

From the power of grief for thee, with difficulty, I bear life:
But, from me, the heart easily thou tookest.

At the word of enemies (watchers), away from the friends (lovers), thou turned-
est;
With the friend, enemy none becometh.

5. Do not, so that, from my breast, the sigh liver-consuming
May ascend like smoke by way of the window.

Thy body in the garment, like (sparkling) wine in the cup:
Thy head in the chest, like (hard, red) iron in (pure white) silver.

O candle! from thy eye, rain tears like the cloud;
For, manifest to the people, hath become the consuming of thy heart.

My heart, shatter not; it, under foot, cast not;
For in thy tress-tip, its dwelling it hath.

Since to thy tress, **Hāfiẓ** hath bound his heart,
In this way, his work under foot, cast not.

450, (456).

1. When (to reach His skirt) the dust of His path, I become, His skirt He shaketh

—— from me :
If I say :—" (In love), my heart, return," His face, He turneth—— from me.

To every one, He displayeth His hued cheek like the red rose,
If I say :—" (Thy face from others), conceal : " (In grief at that), His face, He
concealeth—— from me.

If before Him, like the candle, I die,—at my grief, He laugheth like the morning :
If I grieve, His tender heart is grieved—— against me.

To my eye, I spake saying :—" At last, Him once fully behold : "
It (the eye) said :—" Perchance thou wishest that a stream of blood should pour
—— from me."

5. Thirsty for my blood,—He ; and for His blood,—I. So that when it happeneth,
My desire I will take from Him ; or justice (revenge), He will take——from me.

Friends ! for His mouth, behold ye my life, I gave :
Say :—How for a trifling matter, He keepeth back—— from me.

If, like Farhād, my life in bitterness issueth,—there is no fear ;
Many sweet tales remain behind—— of me.

Ḥāfīz ! conclude. For, if in this way, love's lesson thou read,
In every corner, love uttereth tales—— of me.

8. In the second line, " me " refers to Ḥāfīz.

451, (457).

1. (O true Beloved!) for God's sake, with khirḡa-wearers (hypocrites), little sit ;
From resourceless profligates (inwardly pure and clean) Thy face, conceal not.

In this khirḡa (of the austere zāhids), is many a stain :
O happy the time of the ḡabā of the wine-drinkers (void of stain) !

Thou art of delicate nature ; and power hast not (to endure)
The hardship of the handful of ragged garment-wearers.

Among these Ṣūfi-like ones, a pain (of love) I see not,
Pure be the pleasure of the dreg-drinkers !

5. Come ; and the deceit of these hypocrites, behold :
(Like) the flagon, (they have the) heart of blood (ruddy wine) ; (like) the harp,
(they are a-) twanging.

When (by shewing Thyself) me, intoxicated Thou hast made,—veiled, sit not :
When me, the sweet draught Thou hast given,—me, poison cause not to drink.

The lip of wine-hue and the intoxicated eye, open :
For, from desire of Thee, foaming is the ruby wine.

Of the heart-ardency of Hāfiẓ full of caution be :
For a heart like the seething caldron, he hath.

2. Than devotion, the deceit and treachery of profligacy is better.
5. In private, they are engaged with the delight of love of sensual pleasures ; which is the cause of the bloody heart ; and, in public, they make tumult and uproar and woe is me !

452, (473).

1. Than the thought of wine and of the cup, more pleasant—— what will be ?
 Let us see the end—— what will be.

The heart's grief how can one suffer, when time remaineth not,
 Say :—" Be neither heart nor time,—— what will be ? "

Wine, drink ; grief, suffer not ; the counsel of the imitator (the adviser of the people), hear not :

To the speech of the (common) people (of this world), credit——what will be ?

To the bird of little spirit, say :—"Thy own grief, suffer." For, on it (the bird),

The pity of that one who planteth the snare—— what will be ?

5. Verily ('tis) best that thy hand-toil be expended according to desire ;
 Thou knowest that, at last, to one desire un-attained—— what will be.

Last night, the Pir of the tavern (the murshid) kept uttering an enigma
 Of the line of the cup (of love). " ('Tis necessary to see) the end,—— what will be. "

From the Path, Ḥāfīz's heart I took (seduced) with the drum, the harp, and the ghazal :

Let us see, the requital of me of ill-name—— what will be.

4. " The bird of little spirit " signifies :—
 (a) an outward man.
 (b) one who feareth the violence of the beloved.

س (snare) signifies :—
 sensual desire and worldly delights.

To the seeker of God, who, in respect of himself, searcheth ; and, to the mercy of God, cometh not, say :—

In our path (which is a highway) God hath, for the sake of temptation and trial, laid the snare of sensual desire and worldly delights. That one, who planteth the snare,—for the prey what pity hath he ?

God Most High, made us, with the perfection of meaning, lofty of head. Then, for the sake of our trial, He cast us into lowness.

In whomever is the search for God and, in his heart, is passion for the Absolute Existence—engageth not in delights, and casteth not the work of to-day to to-morrow.

In whomsoever, the search for God is not, becometh centered on worldly delights and lusts.

453 -(458).

1. Knowest thou what fortune is? 'Tis beholding the sight of the (true) Beloved:

In His street, beggary to royalty preferring.

Easy it is to sever desire for life. But,
(Only with) difficulty, (friendship) for friends dear as one's soul, can one sever.

Like the (folded) bud, with a straitened heart, to the rose-garden, I will go;
And, there, my garment of good fame, will rend:

Sometimes, like the breeze, hidden mystery with the rose will utter;
Sometimes, from the bulbuls, the mystery of love-playing will hear.

5. First (in this world), from the hand, the kissing of the lip of the (true) Beloved give not up;
For, at last (in the next world), thou mayst be distressed (wearied) with the gnawing (in regret) of thy own hand and lip.

3. The rending of the garment of good fame is for lovers the source of good fame, especially there, where is the assembly of lovers (bulbuls).

4. From love's fire, my state is changed, therefore will I do * * *

5. بوسیدن (to kiss) signifies:—
acquiring the rapture of love. For, in ṣūfīism, the kiss signifieth love.

اول (first) signifies:—

- (a) this world.
(b) the beginning (of the mystic state).

آخر (the end) signifies:—

- (a) the next world.
(b) „ end (of the mystic state).

Like the Zāhids, outward-worshipping, be not; like the illusory Ābids, thyself, scratch not.

For, in outward service, they are happy; and into the inward plunge not; and no portion of divine knowledge take, wherewith in that (the next) world they may array themselves.

Then, in the next world, on seeing the lofty degrees of the Ārifis, theirs is regret-suffering, lip-biting, finger-gnawing.

Otherwise—

In the beginning of the mystic state, the acquisition of love's allurements from the hand, give not; it ever before thy resolution place, so that the travelling of the Path may be easy; and thy passing to the next world not difficult.

If, without love's allurements, the Path thou enter, the road guidance of travellers becometh difficult. At the end of work, thou wilt (in regret) bite the lip, and gnaw the finger.

(O heart!) the society of friends, opportunity reckon. For, from this two-path-
ed stage (the world),

When (from it) away we pass, (this society) again one cannot reach.

Thou mayst say :—" From (the memory of) King Manṣūr passed Ḥāfīz ;"

O Lord! to his (Manṣūr's) memory the (thought of) cherishing the dārvīsh
(Ḥāfīz) bring.

6. If the society of the perfect Murshid and of Ārifs be, in this world, gained, reckon it gain.

The world hath two doors (paths) :—

(a) the door of birth.

(b) „ „ death.

Although the world hath many parties (paths) and turneth to the paths the face of every party, yet,
that which is the search of men of God; and in which is the talk of men of direction, is either
the shari'at or the ṭarikat, which is acceptable to God and is the travelling of both parties.
The other path, which is the highway to infidelity, they avoid; and about it come not into
speech, for the connection of that Path is towards Shaitān; and ours towards the Merciful.

7. See Ode 167, c. 1.

454, (460).

1. (O true Beloved!) by the door enter; and our chamber luminous—— make :
The air of the assembly of souls perfumed—— make.

(O true Beloved!) to the eye and the eye-brow of the (illusory) beloved, heart and soul, I have entrusted :

Come, come! and (with the glance of blessing) viewing of the arch (the eye-brow) and of the spectacle-place (the eye)—— make.

O breeze of the garden of paradise! from the dust of our assembly,
To paradise, a perfume take; and (it) the aloe-fuel of the censer—— make.

The splendour-rays of beauty (of illusory love), the veil of the eye of understanding, became :

Come; the sun's pavilion (the elemental body) effulgent—— make.

5. Light scattereth not the star of the (dark) night of separation (the illusory beloved);

To the palace-roof (the existence of *Hāfiẓ*) come; and the lamp of the moon (the beauty of the true Beloved), uplifted—— make.

2. *ابرو* the eye-brow,
چشم „ eye,
طاق „ arch,
منظر „ spectacle-place,

} each signifies :—illusory love.

O true Beloved! since “illusory love (for the creature) is the bridge to true love (for the Creator)”
I have arranged illusory love; and it adorned.

4. *خرگه* (palace) signifies :—
the existence of *Hāfiẓ*.

خورشید (sun) signifies :—
the true Beloved (God). That is, the sun of unity that, on moon-faced illusory ones, verily scattereth light.

Illusory love having become a veil to the eye of discovery, I cannot see Thee: my existence (which is a royal palace, and the sun's mansion), adorn; and, with the qualities of perfection of God's unity, illumine.

5. *بر کن* (uplift) signifies :—
(a) put out.
(b) enkindle.

The illusory beloved, that, star-like, in separation's night, shineth,—now, that, to my perfume-place, truth's perfume hath reached,—scattereth not light; and towards herself openeth not my heart.
To the palace-roof of my existence, come; the lamp of the cloister, kindle; and Thy face display.

Since beneath Thy hand are the lovely ones (the flowers) of the sward,
At the jessamine, the glance ; and towards the cone-tree, grace—— make.

To the treasurer of Jannat, speak, saying :—"The dust of this assembly,
"As a present to Firdaus take ; (and it) the aloe-fuel of the censer—— make."

O Sākī (Murshid) ! excess of many a tale, the spirit maketh ;
From the hand, thy own work (the explanation of truths to holy travellers) give
not ; wine (the delight that surgeth in the traveller's heart) into the cup
—— put.

Not our limit, is desire for the cash of union with Thee ;
With that ruby (lip), like sugar, me (a kiss) —— give.

10. The lip of the cup, kiss (subtleties of divine knowledge, acquire); then to the
intoxicated (holy travellers) give :
With this subtlety, wisdom's train, beperfumed—— make.

If a Faḳīh advise saying :—"Love practise not,"
Him, the cup (of the wine of unity) give ; say :—"Thy brain, fresh—— make."

7. "Jannat." See Ode 407, c. 4.

8. می (wine) signifies :—

a delight that from the traveller's heart surgeth ; and inclineth him to a joyous tune.

ساجر (cup) signifies :—

(a) cup ; or, in ṣūfīistic language, something wherein they seek the manifestations of hidden splendours.

(b) the heart of the Ārif, filled with divine knowledge.

O Murshid ! many a story, the breath of excess and of nonsensical talk, maketh,
To it, attentive be not ; from thy skirt, thy own purpose scatter not ; to travellers, the explanation
of truths cast ; and to the disciples, a line of that subtlety that riseth from the heart, write.
By this subtlety, the beperfuming of the brain seek ; and the brain of the holy travellers beperfume. For the murshid, wise in speech, thou art.

10. لب پیاله بوسیدن (to kiss the cup's lip) signifies :—
to acquire the subtleties of meaning by enigma.

دقیقه (subtleties) signifies :—

(a) something very fine.

(b) the description of subtleties of divine knowledge of enigma that rise from the Ārif's heart ;
and spill him in agitation ; so that into him another seeker poureth his own portion.

For, in the assembly of wine-worshippers, the custom is to fill the cup, to kiss it, and to give it to
the intoxicated ones.

(O Beloved !) on account of those excellences and graces of sweet disposition
that are Thine,
In the midst of the banquet of companions, like the candle, Thy head uplifted
— make.

From this one associated with me (the wife) and the khirka much in strait I am :
With a glance Şūfi-slaying, me Kalandar — make.

After the service of pleasure and of love, of those moon of face,
Of deeds that thou doest, the verse of Hāfiz exalted — make.

13. Kalandar. See Odes 36, c. 1.; 58, c. 8.

The word is derived from :—

قال اندر آ

Shaikh Faridu-d-Dīn Aṭṭār saith :—

An Arab passing by a monastery of darvishes in Persia was called in. On learning their doctrines, he renounced the world ; and became a darvish.

His family asked him to account for the change. He said :—

دریش (darvīshu kāla :—"Āndar ā ") the darvish said :—"Come in ";

I went in ; and I know not what hath become of my property :

To all the Persian Şūfis, the Arabs thenceforth applied the term Kalandar.

455, (462).

1. Ruby wine (love for the true Beloved) drink; and the face of those moon of forehead (Ārifis of God)—— behold:
 Contrary to the religious order of those (Ābids, and Zāhids, outward worshippers), the beauty of these (the Ārifis of God)—— behold.

Beneath the gilded garment, nooses (of prayer) they (the Ārifis and the recognisers of God) have :
 (Notwithstanding their poverty), the long-handedness (loftiness of spirit) of these short of sleeve (the Ārifis poor of resource)—— behold.

For the harvest of both worlds, their head, they lower not :
 The brain and pride of beggars, (corn-) gleaners,—— behold.

The frown from the eye-brow full of frown, the Friend looseneth not :
 The need of people of heart, and the grace of the dainty (beloved) ones,—— behold!

5. From none, the tale of the covenant of love, I hear :
 The (non-) fidelity of the society of friends and of fellow-sitters—— behold.

The means of release (from imperious lust) is to become captive to love ;
 The fore-seeing mind of the fore-seers—— behold.

Love's polish, the dust of Ḥāfīz's heart taketh.
 The purity of the pure mirror of those pure of faith—— behold.

1. عجبینان (those moon of forehead) signifies :—
 (a) true Ārifis who, from the splendour-rays of the sun of unity, have borrowed a light like unto the moon; and in the dark night, have brought their own existence to luminosity.
 (b) Ārifis, who, beneath the patched garment, have nooses.
2. کورتہ استینہ (short-sleevedness) signifies :—
 Poverty and powerlessness in the discovery of the purposes of knowledge.
 From exceeding poverty and powerlessness, in naught they have engaged; and to poverty, the girdle of spirit have cast.
 The long-handedness of these short of sleeve, behold; the following of this party, choose, that thy object thou mayst reach; and, from being no one may be some one.
 Outwardly, the Ārifis are contemptible to men; inwardly, precious to God.
 Couplets 2 and 3 describe the qualities of those moon of forehead.
 See Ode 492, c. 3; 511, c. 7.

456, (475).

1. A heart-alluring subtlety, I utter,—“The mole of that one moon of face,—
 behold.
 “Bound with the chain of that tress, my reason and soul—— behold.”

My heart, I censured, saying:—“One of bestial, or one of desert, nature, be not;”

It said:—“The eye half intoxicated of the bold one of that deer (the true Beloved)—— behold!”

The ring of His tress is the spectacle-place of the morning breeze:
 There, bound by every hair (of His), the soul of a hundred persons possessed
 of heart, (Şūfis)—— behold.

Careless of our heart-ravisher, are the Ābids (worshippers) of the sun:
 O reproach-utterer! for God's sake, the face (of my true Beloved) behold; and
 not the face (of the sun)—— behold.

5. Over the limbs of the sun in envy of that one moon of face (the true Beloved),
 the trembling behold;
 On account of that tress of ambergris perfume, blood (of envy) in the liver of
 the musk-pod—— behold.

The ligature on the wind's neck, His tress, heart-stealing, placed;
 Against the desirers of the Path, the Hindū's snare (the dark tress)—— behold.

That one, in whose search, I of myself went astray,
 Like Him, none hath seen, nor will see; every quarter—— behold.

O sky! away from the purpose of king Maṣṣūr, thy face turn not;
 The keenness of his sword, behold; the power of his arm,—— behold.

If, in the corner of the prayer-arch (of the Beloved's eye-brow), Ḥāfiẓ rub his
 face,——it is lawful;

O reproach-utterer! for God's sake, that curve of the eye-brow—— behold.

5. “Moon of face.” See Ode 455, c. 1.

8. See Ode 167, c. 1.

457, (461).

1. The Shāh of those box-tree of stature, Khusrau of those sweet of mouth,
Who, with His eye-lash, the centre (of an army) all rank-shatterers, shattereth,

Passed intoxicated; and, on me, the darvish, a glance cast;
(And) said:—"O eye and lamp of those all sweet of speech!

"Void of silver and of gold, thy purse how long will be?
"My slave, be; and, of those all silver of body, the fruit enjoy:

"Not less than an atom (a mote), art thou; low, be not; love, practise;
"So that, to the sun's chamber of privacy, whirling, thou mayst reach:

5. "On the world, rely not; in that goblet, wine thou hast;
"The pleasure of those Venus of forehead, and tender of body enjoy."

Our Pir, the wine-measurer—whose soul be happy—
Said:—"The society of covenant-breakers, shun."

In the morning, in the parterre of (the red streaked) tulips, to the breeze, I
spake,

Saying:—"Martyrs for whom are these, all of bloody shrouds?"

1. The Shāh signifies:—

(a) the true Beloved;

(b) „ Pir (c. 6).

2. Couplets 2 and 3 form a *kit'aband*.

The second line may mean:—

Be my slave; from love for those all silver of body, break away, since, from friendship for
these, naught is acquired.

4. Only in the sun-beam is the whirling atom (mote) seen.

7. Couplets 7 and 8 form a *kit'aband*.

شہید (witness) signifies:—

one whose death bears *witness* to the truth of his religion,—a martyr.

Into the hand, the Friend's skirt bring ; from the enemy break away :
The man of God, be ; by Ahriman, safely pass.

He (the breeze) said :—"Not informed of this mystery are we,—I and thou,
"The tale of the ruby wine, and of those silver of chin, mention."

8. ایزد (benevolent angel) signifies :—

(a) اورمزد Ormuzd (the good spirit) opposed to اهرمن Ahriman (the evil spirit).

(b) God.

Safe from the passing of Ahriman, are men of God.

458, (466).

1. (O Beloved !) for Thy rose-leaf (ruddy face),—of the musky (fragrant) hyacinth
 (the tress), the veil—— make;
 That is—Thy face conceal; and a world ruined—— make.

The sweat from Thy face, scatter on the borders of the garden;
 As (from seeing Thee) the flagons of our eyes (are full of rose-water, tears), so
 full of rose-water (the garden)—— make.

Thy narcissus, full of sleep, intoxicated, gracefully open;
 And, in envy (of Thy eye), to sleep the eye of the lovely narcissus—— put.

Haste for departing, like (swift) life, the rose-season maketh:
 Sākī! in the circulation of the cup of roseate hue, haste—— make.

5. The (dark) violet's perfume, perceive; and the (dark) tress of the idol (the true
 Beloved) take:
 At the (want of) colour of the (white) lily, gaze; resolution for (the ruddy) wine
 —— make:

On the face of the goblet (the murshid), like (vanishing) bubbles, open thy eye;
 The foundation of this house (this world),—from that of (vanishing) bubbles, esti-
 mation—— make.

Since the way and usage of lover-slaying is thine,
 With enemies, the goblet drain; with us, reproach—— make.

2. In the garden saunter; and, the sweat that in the saunter cometh on thy face scatter on the
 garden.

To the second line add:—

Thus, in envy of thyself, cause the garden to weep and to exhale sweet perfume.

6. To bubbles, they compare this vanishing world.
 On the murshid's face open thy eye; delay not. For the eye resembleth the vanishing bubble.
 This world, regard as a bubble; what is necessary, quickly do: to another moment, the work of
 this moment entrust not.

7. The second line may be:—

With the heart's blood, the sword of malice, stained—— make.

Our fortune and thy disposition, essayed have we :
With enemies, the goblet drain ; with us, reproach——

make.

By the path of prayer, union, **Hāfīz** seeketh ;
O Lord ! the prayer of those heart-broken accepted——

make.

8, The second line occurs in c. 7.

459, (463).

- i. O Sāki ! 'tis the morn (of youth) ; full of wine (of divine knowledge), a goblet

The sky's revolution delayeth not ; haste——

make:
make.

Before that ruined this vanishing world becometh,

With the cup of ruddy wine (true love), us, ruined (intoxicated)—— make.

From the east, the cup (the heart of 'Ārif),—the sun of wine (divine knowledge)
made appear ;

If (true) pleasure thou seek, abandoning of the sleep (of carelessness)——make.

One day, when out of our clay, pitchers the sky maketh,

Take care, the cup (skull-pan) of our head full of wine (true love for God),

make.

5. Not the man of austerity, nor of penitence, nor of foolish talk are we,

To us, with a cup of pure wine (truth), address——

make.

Ḥāfiẓ ! wine-worshipping (love-playing ; divine knowledge-gathering) is the
good work :

Arise ; to the good work, the face of resolution ——

turn.

- i. O Murshid ! 'tis the morning of youth, to us words of divine knowledge impart ; and us full of
truths make.

460, (464).

1. To the shattered one, when thou comest, the Fātiḥa recite :
Thy lip, open : for life to the dead, the ruby of thy lip giveth.

That one (the holy traveller) who, for inquiry (after my state) came ; the Fātiḥa
readeth and departeth,—
A breath where that my soul after him, I may move (sacrifice) ?

O thou that art the physician of the shattered ! my face and tongue, behold :
For, on the tongue, this breath and sigh of my chest is the heart's load.

Though hot with love, fever made my bone, and departed,—
From my bone, like the fever, love's fire departeth not.

5. Like (the state of) thy (dark) mole on the ruddy fire of its native land (thy
luminous, ruddy, cheek), is the state of my heart :
On account of those two eyes of thine (that against me consider tyranny law-
ful), shattered and powerless my body hath become.

With the water of my two eyes, quench my heat (of love's fever) ; and feel
My pulse whether any trace of life it giveth.

That one (the holy traveller) who, for the sake of rest, me, the wine of the bottle
(the heart) had given,
Momently, to the physician, my bottle (the heart), wherefore taketh he ?

Ḥāfiẓ ! the draught of the water of life, me, thy verse gave :
The physician, forsake ; come ; the prescription of my draught (sweet verse)
read.

3. In couplets 3, 7, and 8, the physician is the murshid.

5. The murshid is addressed.

461, (469).

1. That one, am I who am renowned for love-playing ;
 Not that one, am I who have stained my eye with ill—— seeing.
- Fidelity, we practise ; reproach, endure ; and happy are ;
 For, in our shari'at, infidelity is—— grieving.
- To the Pīr of the wine-house, I spake saying :—" Salvation's path is what ?"
 The cup of wine, he demanded ; and said :—" 'Tis mystery (of love)——
 concealing."
- From the spectacle of the garden of the (illusory) world, our object is what ?
 (He said :—) " From thy (ruddy) face, by means of the pupil of the eye, rose-
 plucking."
5. For wine-worshipping, the picture of self (self-worshipping and self-seeing), on
 the water I dashed, for the reason,
 That I might destroy the picture of self—— -worshipping.
- To the mercy of thy tress-tip, trusting I am. If not,
 When from that side is no attraction, what profit—— striving.
- From the down of the friend, love for the lovely cheek (of the Beloved) learn ;
 For, about the cheek of lovely ones, pleasant is—— wandering.
- From this assembly (of those without work) to the wine-house (love's stage)
 the rein will we turn :
 For the counsel of those without work, improper is the—— hearing.
- Hāfīz !** save the lip of the Beloved and the cup of wine, naught kiss ;
 For, the hand of austerity-boasters, sin is—— kissing.

4. The second line means :—
 So that I might behold and enjoy thy beauty.
5. " To dash on the water " is to destroy.
9. 'Tis sin to kiss the hand of austerity-boasters.

462, (471).

1. On the rank of profligates keep casting a glance — better than this ;
 To the door of the wine-house establish a thorough-fare — better than this.

This grace that in respect of me, thy lip displayeth
 Is very good : but (make it) a little — better than this.

To that one, whose thought looseneth the knot (of difficulty) of the world's work,
 Say :—" In this subtlety (of love), make reflection — better than this."

If to that beautiful youth, my heart I give not, what shall I do ?
 Time's mother hath not a youth — better than this.

5. To me, the admonisher spoke, saying :—" Save grief, what speciality hath
 love ?"
 I said :—" O wise Khwāja ! it hath a skill — better than this."

Me, who speak, saying :—" The goblet, take ; and (in drinking) the cup's lip
 kiss "—
 Hear, O beloved ; for, another speaketh not — better than this.

The sweetest branch of the sugar-cane is Hāfiẓ's reed. Pluck ;
 For, in this garden, thou beholdest not a fruit — better than this.

463, (470).

1. (O beloved!) from separation from thee, I consume :

Separation (from the beloved) our (soul-)calamity became. O Lord! the calamity,—— turn.

On the bay courser of the sky, the moon displayeth splendour :

So that, to an end, it may come,—to (mighty) Rakhsh, thy foot—— turn.

Forth for the plunder of reason and of faith, intoxicated gracefully move :

On thy head, aslant (in pride) place the cap ; and, on the body, the kabā—— beturn.

Thy love-lock, dishevel—that is, against the (tress-like) hyacinth,

About the sword, fragrance like the morning breeze—— beturn.

5. O light of the eye of the intoxicated ! in the essence of expectation, I am :

The wailing harp and the cup,—(that one, the harp) play ; and (this one, the cup),—— beturn.

When, on thy cheek, time writeth the happy line,

O Lord! from our friend, the ill-decree,—— turn.

Ḥāfīz! from lovely ones, (thy) lot, save that portion (that thou hast), is naught :

If (as to it) contentment be not thine, fate's decree,—— turn.

2. Rakhsh is the name of Rustam's war-horse.

See the Shāhnāma by Firdausi.

3. "The cap aslant." See Ode 464, c. 2.

4. بخری signifies :—

incense (aloe-wood, frankincense) burnt in censer.

464, (465).

1. (O beloved!) glance make; and the market of enchantment—— shatter;
With the glance of splendour, the face of the (enchanter) Sāmīrī,—— shatter,

To the wind (of destruction), the head (of pride) and the turban (of pomp) of a
whole world give. That is—

In the way of heart-ravishingness, the cap (aslant) over thy ear—— place.

To the tress, say:—"The way of arrogance, abandon:"

To the glance, say:—"Oppression's army,—— shatter."

(O beloved!) forth (from thy abode) gracefully move; and from every one, the
ball of beauty take;

Punishment to the (lovely) Ḥūr, give; the splendour (of beauty) of the Parī,
—— shatter.

5. With thy deer-eyes, take the glance of (captivate) the lion of the sun (the man-
sion of Leo);

With thy curved eye-brows, the bow of Jupiter (the mansion of Sagittarius)
—— shatter.

When, from the breath of the breeze, 'itr-exhaling, becometh the hyacinth,
Its worth, with the tip of thy beperfumed tress,—— shatter.

O Ḥāfiẓ! when the bulbul boasteth of eloquence,
Its worth, by uttering (the courtly) Darī, do thou—— shatter.

1. Sāmīrī. See Ode 158, c. 8.

2. کلاه گوشه شکستن signifies:—
to place the cap (aslant) over the ear.

کلاه بر سر شکستن signifies:—
to place the cap (aslant) on the head. See Odes 318, c. 9; 463, c. 3; 472, c. 3.

6. 'Itr. See Ode 34.

7. Darī. „ „ 211, c. 7.

465, (468).

1. The bird of (the soul of) my heart is a holy bird ; the ninth heaven, its dwelling ;
Of the cage of the body, vexed ; of the world, sated.

From the head of this dust-heap (the world), the bird of the soul how flieth ?
At the door of that threshold, its nest, the (mighty) falcon (worldly attachments)
maketh.

When the bird of the heart fleeth, its abode is the (lofty) Sidrah tree ;
The resting-place of our falcon (soul), know (to be) the pinnacle of the ninth
heaven (God's throne).

On the head of all the world, falleth fortune's shadow,
If, over the world, its wings and feathers, our bird (the soul) expandeth.

5. Not in both worlds, its dwelling save above the sphere (God's throne) ;
From the (material) mine is the body ; from no-place, its soul.

The splendour-place of our bird (the soul) is the highest world ;
Its watering and feeding place, the rose-bed of the garden of the (true) Beloved
(God).

Ḥāfiẓ, distraught of state ! the unity (of God), since thou boastest,
On the page of man and of jinn, thy pen of unity, draw.

1. See Ode 416, c. 2.

2. When the falcon is seated, near the nests,—from those nests the birds issue not.

3. "Sidrah tree." See Ode 88.

5. لا مكان (no-place) signifies :—

(a) having no place ; non-existent.

(b) the future, boundless world.

(c) كرم being.

7. Sūdi doubts whether Ḥāfiẓ wrote this Ode.

467.

1. If from the rock in Badakhshān, the ruby—— cometh forth,
 From the (mountain-) gorge, (sweet) like sugar the water of the Ruknī,——
 cometh forth.

Within the city of Shīrāz, from the door of every house,
 A heart-ravisher, lovely, saucy, graceful—— cometh forth.

From the dwelling of the kāzī, of the muftī, of the shaikh, and of the muḥtasib,
 Unalloyed wine, rose of hue,—— cometh forth.

On the pulpit, at the time of ecstasy, and of the manifestation of hypocrisy,
 From the top of the admonisher's turban, "bang"—— cometh forth.

5. Within the gardens, morn and eve, with the voice of the minstrel,
 The lament of the bulbul with the twang of the harp—— cometh forth.

In such a city (of love's tumult), in separation from the beloved, and in grief for
 separation,
 From his dwelling, (O wonder!) Ḥāfīz, so strait of heart,—— cometh forth.

1. The ruby of Badakhshān is often of a lilac colour; it is known as the Balais ruby.

3. See Ode 326, c. 23.

4. Bang is known as ḥashish, Indian hemp, Cannabis Indica; is very intoxicating; and is either eaten as a sweetmeat or smoked with tobacco.

At 6 P.M., one may take a pill of two, or of three, grains of the extract of the British Pharmacopœia.

The best antidotes are—sweating in the Turkish bath; and copious draughts of tartaric acid or of lemon juice.



The Letter Wāw.

468, (480).

1. O thou (that hast) the ḡabā of sovereignty, true to the stature — of thine;
 Decoration (hath) the crown and the seal-ring from the lofty jewel — of thine.

Momently, to the sun of victory, giveth rise,
 From out of the imperial cap, the cheek of moon form — of thine.

Although the sun of the sky is the eye and the lamp of the world,
 The light-giving of its eye is (only) the dust of the foot — of thine.

The splendour-place of the bird of fortune is wherever,
 Its shadow casteth the Humā of the canopy, sphere-scraping — of thine.

5. (O perfect murshid!) notwithstanding a thousand diversities of the ways of the
 shara', and of philosophy (divine knowledge),
 Never a point (of the lofty shara') passed unexplained from the wise heart of
 thine.

From its beak of eloquence droppeth the water of life,—
 The parrot sweet of note—that is, (O king!)—the sugar-devouring reed — of thine.

7. What Siḡandar desired; and him, time gave not
 Was a draught of pure water of the cup, life-refreshing, — of thine.

1. Seal-ring. See Ode 189, c. 2; 350, c. 10; 435, c. 10.

The first line may be:—

O thou, on whose form, the ḡabā of sovereignty is true (befitting)!

2. Momently, from out of the imperial cap, the cheek of moon-form of thine giveth rise to the sun of victory.

7. See Wilberforce Clarke's translation (out of the Persian) of the Siḡandar Nama-i-Niḡāmī, pp. 785—818.

Not in the fold of thy majesty is need of the representation of need ;
 Concealed is the secret of none to the splendour of the judgment—— of thine.

O Khusrau ! Youthfulness putteth the elderly head of Ḥāfiẓ
 In hope of the pardon, life-giving, sin-forgiving—— of thine.

469, (479).

1. O thou (that hast) the blood-price of the (precious) musk-pod of Chin, the dust
 of the path — of thine ;
 (And) the sun, cherished in the shade of the border of the cap — of thine !

(O beloved !) forth beyond limit, the narcissus carrieth her (amorous) glance ;
 move forth (and display thy glance that the narcissus may know thy worth) :
 O soul ! (be) a sacrifice for the glance of the dark eye — of thine !

My blood, drink. For, with beauty like this, (even) any angel, —
 From his heart, it cometh not to record the sin — of thine.

(O beloved !) the cause thou art of the people's ease and the world's slumber ;
 On that account, the border of my eye and of my heart became the repose-
 place — of thine.

5. Mine, every night (in recollection of thy effulgent face) with every (gleaming)
 star is the work (of weeping and wailing),
 In envious regret for the splendour of the moon-like (effulgent) face — of thine.

From each other separated all are friends, fellow-sitters ;
 (But) together are — I and the threshold of the empire-shelter — of thine.

The friend of the bad be not. For, like good fortune,
 Thy friend be whoever may be the well-wisher — of thine !

To-morrow, the day of assembly (the resurrection), when is the presenting of
 the people,
 In the midst, possibly, may fall on me the (kind) glance — of thine !

Hāfiz ! favour, desire not. For, in the end,
 To grief's harvest, setteth fire the smoke of the sigh — of thine.

10. Before the Khwāja, which hardship shall I represent —
 The explanation of my own need ; was the displeasure — of Thine.

Hāfīz ! in this noose (the beloved's tress) is the head of many a headstrong
 one ;
 Crude passion, indulge not ; for it is not the power — of thine.

11. The second line :—
 Imagine neither freedom ; nor the acquisition of thy object.

471, (481).

1. By the soul of the Pir of the tavern ; and by (my) gratitude for the favour——
 (I swear) that, in my head, is naught save desire of service—— of his,
 of his
- Not the place of sinners, though paradise be,
 (Sākī!) wine, bring ; for I am one who imploresth the mercy—— of His.
- Luminous be the lamp of lightning of that cloud,
 That, to our harvest (of existence), dashed the fire of love—— of His !
- (Sākī!) wine bring. For me, last night, Surūsh of the invisible world
 Gave news :—" Universal, is the bounty of mercy—— of His !"
5. If, on the threshold of the wine-house, a head thou see,
 With the foot, kick not. Not known, is the purpose—— of His.
- (O Zāhīd, self-beholding !) at me intoxicated look not with the eye of contempt :
 Neither is iniquity nor austerity without the will—— of His.
- No inclination to austerity and penitence, maketh my heart. But,
 For the Khwāja's name, I will strive ; and for the glory of the fortune—— of his.
- O heart ! for the boundless grace of the Friend, have no greed ;
 For, to all, reacheth the boundless bounty—— of His.
- Ever in pawn for wine is Hāfīz's khīrka
 Perchance of the tavern-dust, may be the nature—— of his.

2. Of God, I implore help ; of none, I am afraid.
4. Universal is the bounty of God's mercy, for none hath it specially. Then, what fear ?
6. From God, are :—
 zuhd austerity.
 takwā piety.
 rindī profligacy.
 ma'ṣiyat iniquity (sinfulness).

472, (482).

1. Torment (of envy) to the violet, giveth the musk-exhaling tress—— of thine;
The fold of the rose-bud, rendeth the heart-alluring laughter —— of thine.

O my rose, sweet of perfume (the beloved) ! thy bulbul (thy lover, in separation), consume not;
For, night, all night, with the essence of sincerity, it maketh prayer for (the welfare)—— of thine.

Love's fortune behold, how, for the desire of pomp and glory,
The corner of the crown of sovereignty aslant placeth, the beggar——of Thine.

Say—the enemy and the friend; say every (ill-)intention that is possible,—
The violence of all the people of the world, I endure for the sake—— of Thee.

5. I who, with the breathing (murmuring) of angels used to be vexed (so delicate was my nature),
(Now) the disputation of a whole world (high and low), I endure for the sake
—— of Thee.

Love for Thee (is) my destiny; the dust of Thy door, my paradise:
Love for Thy cheek (is) my nature; my pleasure the will—— of Thine.

Though not fitted (matched) together are the khirka of austerity, and the cup of wine,
All this picture, I paint (trick I play) for the sake of the will—— of Thine.

The ragged garment of the beggar of love hath treasure in the sleeve:
To sovereignty, quickly reacheth whoever was the beggar—— of Thine.

3. تاج گوشه شکستن signifies:—
to place aslant the crown.

See Odes 318, c. 9; 463, c. 3; 464, c. 2.

5. I who, in the world of non-existence, at the threshold of Thy abode, was anointed with the collyrium of love for God; and who, through exceeding jealousy, was vexed with the breathings (mutterings) of angels,—have, by Thy decree, fallen into this up-springing place (this world); and I hear the chatter of illusory ones.

Without taking up the illusory (majāz), one cannot reach to the true (ḥaqīqat); without enduring the torment of the thorn, one cannot gain the rose.

My eye's king-seat is the resting-place of Thy image ;
 A place of prayer it is. O my sovereign, without thee, be not the place——
 of Thine!

10. Goeth from my head, wine's clamouring and love's consuming at that moment,
 When this head full of passion becometh the dust of the door of the abode——
 of Thine.

A pleasant sward is Thy cheek, especially when in the spring of beauty,
 Hāfiz, sweet of speech, became the bird, song-singing,—— of Thine.

9. My eye is the king's sitting-place ; and the stage-place of fancy of the moon.
 In it, is seated Thy fancied form ; and its door is closed to others.
 There, from perfection of purity, that eye hath power by invitation to bring Thee, or 'tis the place
 of prayer.
 In prayer, I enter ; and from Thee ask, saying :—
 Void of Thee, ever be not Thy place (my eye) ! In that stage of 'Thine, standing for another,
 what room ?

473, (483).

1. The down (the world's up-springing) of the true Beloved's cheek,—eclipsed is the moon—— by which,
Is a joyous ring; but path is none out—— from it.

The eye-brow (the world, the stage of acquisition of love) of the Friend (God) is the corner (-stone) of the prayer-arch of fortune :

There, thy face rub; thy need (the degrees of the first and the last world; and the ladders of loftiest stages) ask—— from Him.

O thou (that art) the draught-drinker (the holy traveller) of the assembly of Jamshid (the murshid, perfect and excellent)! thy heart keep pure ;
For a mirror this is the cup world-viewing (the heart of the murshid). Alas—— for it.

The (hypocritical) conduct of the men of the monastery ('ābids and the austere ones, who for deceiving men, made wailing) me, a wine-worshipper, made.
Behold this smoke (of their hypocritical wailing and sighing)—black (with wine-worshipping) became my book—— by which !

1. ماه (moon) signifies :—
the light of the qualities of the unity (of God).

ماه گرفتن (to take the moon) signifies :—
to conceal (to eclipse) the moon.

This world (which is the bargain of mean folk; and to which inclination is forbidden) concealing the light of the unity of God, bringeth, over the vision of all, a veil.

'Tis a pleasant circle; but, for going without, hath no path.

As in the whirl-pool, forth from it, none bringeth his head; nor, from it, without the favour of the eternal, issueth, and entereth the crowd of the Ārifs of God.

2. Since the world is the stage for the acquisition of love, it is the corner (-stone) of the prayer-arch of fortune.
Into that prayer-arch, enter; the desire for prayer, bring forth; in it every need that thou hast, ask of Him.
4. On seeing their hypocritical austerity, disgusted I became; and, from the cloister, fled.

چراغ (lamp) signifies :—

(a) the holy traveller's existence.

(b) „ explanation of divine knowledge.

آفتاب (the sun) signifies :—

(a) the true Beloved.

(b) „ heart of the Ārif who is a holy traveller.

5. To the Shaiṭan of grief, whatever is possible say ; (and) do :
 With the wine-sellers (to whom no access is his) I have taken shelter —
 from him.

Sākī ! the (luminous) lamp of wine on the sun's path keep ;
 Say :—the torch of the morning enkindle — from it.

(O murshid !) on the day-record of our deeds, a (little) water (of thy kindness)
 scatter ;
 Perchance, the letters of sin, one can efface — with it.

In this fancy, that a city-beggar hath,—
 May it be that, one day, the king may make recollection — of him.

Hāfiz, who, the arrangement of the assembly of the lovers straight made,
 The space of this banquet-place be not void — of him !

6. مشعلہ صبح (the torch of the morning time) signifies :—

(a) the traveller's heart, the illuminator of the Path.

For صبح is the morning of the rising of that one, whose heart in this uprising-place, hath
 become illumined like a torch.

He, on whose heart, love's fire hath not burned ; and who a torch from that fire hath not
 found,—distracted, will be.

- (b) the heart of the 'Ārif, the holy traveller according to (a).

O murshid ! that holy traveller, firm in illusory love, bring out ; him, with that inflamed fire,
 enkindle ; him, into love's fire of ḥaḳīkat, bring,—so that inflamed he may be ; and from
 the lowest to the highest, reach.

He hath kindled his heart like a torch ; and, thee and others near him, consumed.

Then from that sun (the true Beloved) he gathereth light ; for the morning of rising before him
 like a torch kindleth.

According to (b)—

The explanation of divine knowledge make before the 'Ārif who is capable of enduring this
 matter ; and say :—kindle.

That is—with that lamp, worthy of that fog, enkindle the 'Ārif's heart.

The illusory meaning (as in the text) is :—

the luminosity of wine is greater than the luminosity of the sun.

474, (485).

1. Pleasure's rose-bush blossometh : the Sākī, rose of cheek,—— where ?
 Bloweth the spring breeze ; the pleasant tasting wine,—— where ?

Recollection of one rose of cheek (the beloved), keepeth giving every fresh rose.

But,

The ear, speech (of counsel) hearing—where ? The eye of caution (to see),
 —— where ?

For the assembly of pleasure's banquet, is no perfumed ball of desire ;
 O breath of morn, sweet of soul ! the musk-pod of the Friend's tress—— where ?

O breeze ! not mine is endurance of the beauty-boasting of the rose ;
 In the heart's blood, my hand I dashed. For God's sake, the beauteous one——
 where ?

5. With malevolence, the candle of the morn boasted of (having) thy (ruddy)
 cheek ;
 Long of tongue became the enemy ; the dagger, lustre-possessing—— where ?

He (the Beloved) said :—"Perchance, the kiss of My ruby (lip) thou desireth
 not."

Through this desire (for a kiss) I died ; but, (mine) the power and the will——
 where ?

Though in speech, the treasurer of the treasure of wisdom is Hāfiz,
 Of the grief of time, mean of nature, the speech-utterer—— where ?

475, (486).

1. Mine is an eye, blood-shedding on account of the eye of that bow——eyebrow;
Full of tumult will become the world on account of that eye, and of that——
eyebrow.

The slave of the eye I am of that saucy one (such) that, in the sweet sleep of
intoxication,

The adorned rose-bed is her face; and the musky canopy, her—— eyebrow.

Through this grief, my body became (lean and slender like) a crescent moon.
For, notwithstanding her musky (dark fragrant) writing (the decorated eye-
brow),—

Where is the moon that, from the arch of sky will (dare) show its—— eyebrow?

Thou, Kāfir of heart, bindest not the veil of thy tress. I fear
That my prayer-arch will turn, the curve of that heart-ravishing—— eyebrow.

5. To the soul of the corner-sitters, the beauty of the rose-bed is (only a little) of
his beauty:

On the border of whose sward, a saunterer becometh the—— eyebrow.

Ever, be in string (strung) the bow of beauty of thy intoxicated eye,
Whose arrow, through thy aim draweth upon the moon the bow of the——
eyebrow.

The watchers careless (unacquainted with my secrets); and, momentarily, from
that eye and forehead, ours

Are a thousand kinds of message; and, the curtain between (them), is the——
eyebrow.

Notwithstanding such beauty, again none speaketh of the Ḥūr and the Parī,
Saying:—"Of this (the Ḥūr) is like this, the eye; and of that (the Parī), like
that, the—— eyebrow.

Although, in possessing fidelity, Ḥāfīz is the wise bird; (yet),
Him, with the arrow of the glance, prey made, the eye of that bow——eyebrow.

. 7. The eye-brow lieth between the eye and the forehead; and is therefore the mediator, or the curtain.

8. Ḥūr. See the Qurān, xxxvii. 47; lii. 20.

Parī. See Ode 25, c. 2.

476, (478).

1. O messenger of the true ones (sincere lovers) ! news of our Beloved—— utter :
To the bulbul, song-singing (the lover), the state of the rose (the Beloved),——
utter.

Confidants (lovers) of the chamber of affection, are we ; grief, suffer not ;
To the kind friend, mention of the Friend (the Beloved),—— make.

To this fakīr, the letter of that great one, read ;
To this beggar, the tale of that King,—— utter.

When, from the snare of His tress, He scattered hearts on the dust,
To that our miserable (heart), what chanced, out (by way) of love,—— utter.

5. If, again, by that door of fortune, passing be thine,
After the service of attendance, and the presentation of prayer,—— say,

In love's path, separation of the rich and of the poor is none ;
O Sovereign of beauty ! to the beggar, speech—— utter.

Every one who said :—" The dust of the Friend's door is kuhī,"—
(To him) say :—" Exhibited in our eye, this matter (was ; this, to another),
—— say."

The Ṣūfī, who prohibiteth us the tavern,
Say :—" In the presence of my Pīr, this matter,—— utter."

That wine that, in the jar, ravished by (its) sparkle, the Ṣūfī's heart,
" O Sākī ! when, in the goblet, sparkle it maketh—— 'say."

10. When those two tress-tips dashed together,
O breeze ! come, what mystery those (two tress-tips) had,—— utter.

Last night, at my bewailngi, the bird of the sword wept ;
O breeze ! at last knowest thou what passed ?—— say.

5. The second line of c. 5 is connected with the first line of c. 6.

Soul-cherishing, is the tale of the Lords of ma'rifat :

In respect of it, a mystery ask ; and a tale, come (and) ——

utter.

Though we be bad, us, bad regard not ;

Sovereign-like, the tale of the beggar's sin ——

utter.

Ḥāfiz ! if to His assembly thee, the path (of access) they give,

Wine, drink ; and, for God's sake, the abandoning of hypocrisy ——

utter.

13. Nay, like kings, who with beggars negotiate, with me negotiate.

14. Hypocrisy and self-display abandon ; love practise ; and, the external and the internal of thyself,
one make.

477, (487).

1. The green expanse of sky, I beheld ; and the sickle (the crescent) of the new moon ;
 To me, recollection came of my own sown-field ; and of the time of reaping (the judgment-day).

I said :—" O fortune ! thou hast slept ; and appeared hath the sun :"
 He said :—" Despite all this, hopeless of the past, be not."

If, like the Masiḥā (the anointed one), to the sky (heaven) thou go pure and free (of the body),
 To the sun, will reach many a ray of thy splendour.

On the star, the (wandering) thief of night,—rely not. For this knave
 Took the crown of Kay Kāūs ; and the girdle of Kay Khusrau.

5. Tell the sky :—" Boast not of this pomp. For, in love,
 " (They sell) the moon's harvest (the halo) for a barley-corn ; and the cluster
 " of the Pleiades for two barley-corns."

Although the ear be heavy with (dull to) the ear-ring of gold and of ruby (profitable counsel),
 The season of beauteousness (youthfulness) is passing ; counsel, hear.

From thy mole, far the evil eye ! For, on the chess-board of beauty,
 It (thy mole) moved a pawn that, from the moon and the sun (the moles of the sky), the bet won.

Whoever, in the field of the heart, green made not the seed of fidelity,
 At the time of reaping, out of his own produce, reapeth (only) yellow (shame-) facedness.

Be-ringed like the tambourine, in this circle be :
 (Even) though beating thou suffer ; out from thy own circle, go not.

The fire of hypocrisy and deceit will consume the harvest of religion,
Hāfiẓ ! this woollen khirka, cast away ; and go.

4. "The star, the thief of night" signifies :—
 the moon.

9. تفأ signifies :—
 (a) the beating of the tambourine.
 (b) „ punishment.

478, (484).

1. The beloved said :—"Forth, thou wentest for the spectacle of the new (crescent) moon :
 "Thine, be shame of my (crescent) moon eye-brows (that are more glorious) ;
 go !

"'Tis a life (-time) since, (of the crowd) of captives of our tress, thy heart was
 "Of keeping the side of thy friends, careless be not."

For the blackness of the friend's tress, sell not the 'itr of reason ;
 For, there, (they sell) a thousand musk-pods of musk for half a barley-corn.

In this old sown-place (this world), the seed of fidelity and of love,
 At that time becometh manifest when arriveth the time of reaping.

5. **Sākī** ! wine bring ; for to thee, a mystery, I will tell,
 Of the mystery of the old star ; and of the wandering of the new moon.

The end of every month, the (waning) form of the moon giveth trace,
 Of the (end of) the diadem of Siyāmāk, and of the abandoning of the crown of
 Zhū.

Hāfiz ! the threshold of the Pīr of the magians is the fortress of fidelity :
 To him, read the lesson of love's tale ; and from him (counsel) hear.

3. The first line may be :—

Against the blackness of the friend's tress, boast not the 'itr of reason.
 Against love, reason prevaieth not.

6. ۛ) (Zhū) signifies :—

a descendant of the ancient kings of Persia whom Zāl (father of Rustam) raised to the throne
 of Persia.

Zhū's son, Karshāsp, is considered to be the last of the first (Peshdānian) dynasty who gov-
 erned Persia 2,400 years.

Siyāmāk was the son of Kayumars and the father of Hoshang, the second king of the
 Peshdānian dynasty.

See History of Persia by Malcolm and by Markham.

478a, (489).

1. Sweet minstrel! the sweet lay utter—— afresh, anew.
 The wine, heart-expanding, seek—— afresh, anew.

With an idol like an adorned doll, sit apart in privacy;
 To thy desire, from her take the kiss,—— afresh, anew.

Not (present) is my Sākī of silver (white and gleaming) leg: me, wine bring:
 For, quickly, the pitcher I fill—— afresh, anew.

The fruit of life when enjoyest thou, if wine thou drink not?
 To her memory, wine drink,—— afresh, anew.

For me, the heart-ravishing mistress displayeth——
 Decoration, and adornment, and colour, and perfume—— afresh, anew.

O breeze of the morn! when, over the head of the street of that Parī, thou
 passest,
 To her, Hāfiz's tale utter—— afresh, anew.

1. This Ode is not in Sūdī's text; is No. XL of the Muḥakāt (appendix) of Major Jarrett's text (1881); and is No. 489 of the texts of Calcutta, Lucknow, Delhi, and Kahn-pūr.

It is well known at Shirāz, in Kashmīr, and in India.

Each line ends with:—

tāza batāza nau banau, fresh to fresh, new to new; afresh, anew.



The Letter Hā.

479, (493).

1. O thōu that, with the long trailing tress,—— hast come !
 Thine be leisure ; for, (with love) pitying the distraught,—— thou hast come.
- One moment, disdain display not ; thy custom (so that by thee, they may be
 prosperous) alter ;
 For, for inquiring (after the state) of the Lords of need—— thou hast come.
- Before thy (cypress) stature, I boast whether (thou be) in peace or in war ;
 Because, in every state, (as) the uplifter (the taker away) of disdain——
 thou hast come.
- (O beloved !) out of that lip of ruby, thou hast evoked water and fire ;
 Far (be) the evil eye ! for the sweet magic-player (strangely mixing water and
 fire)—— thou hast come.
5. Āfarīn ! on thy tender heart ; for, for the sake of good,
 To him slain by thy glance, in prayer,—— thou hast come.
- With thee, what weigheth my austerity ? For the plundering of my heart,
 Intoxicated and perturbed, to the khilvat-place of mystery,—— thou hast come.
- Although with every glance, thy eye ravisheth my heart,
 Yet, a hundred regrets that, stranger-cherishing,—— thou hast come.
- Hāfiz said :—“ Again, wine-stained is thy khirka :
 “Perchance, back from this religious order of this band (zāhids and ṣūfīs)
 thou hast come.”

480, (490).

1. With my heart's blood, a letter to the friend, I wrote :

" Verily, through separation from thee, I experience the torment of the resurrection."

A hundred signs of separation from thee, in my (weeping) eye, I have :
Not alone, (are) our signs, these tears of our eye.

Though I tried, no boon from him was mine :
Whoever tried the tried, will repent having tried.

Of a physician, I asked the friend's state. He said :—
" In being near the beloved, is torture ; in being far, safety."

5. Suddenly, the veil from off my moon (the friend) the morning-breeze uplifted,
Like the (resplendent) sun appearing in the fore-noon from behind the cloud.

I said :—" If, about thy street, I wander, reproach it bringeth :"
By God (I swear) that love, without reproach (to the lover coming from his beloved), never have we seen.

Not requiring explanation is the state of my wounded heart :
Confirmed itself it is by the eye-water (the ink) of the reed.

Since Hāfīz hath become the seeker (of thee), him, (give) a cup (in exchange)
for his sweet life,
So that, thereof, a cup of honour he may taste.

1. This Ode, wherein every alternate line is Arabic, is called *mulamma'* (mixed).

481, (492).

1. O beloved! separate from me, be not; for, the light of my eye thou art:
The ease of soul and the friend of the heart-distraught one.

From the (evil) eye-wound of the people, no injury be thine. (For,)
To exceeding beauty in heart-ravishingness,— thou hast attained.

Off from thy skirt, (restless) lovers keep not their hand;
Their garment of patience,— thou hast rent.

The evil-heart keep not. Ho! for thou also reachest to the day of union,
Since, night, the poison of separation from the beloved—thou hast tasted.

5. O Mufti of the time! love for her, forbid me not;
I hold thee excused; for her— thou hast not seen.

Far from thee, the evil eye! for, in the decoration of heart-ravishingness,
On the beauty of (handsome) Yūsuf of Kin'ān, the line of (effacement)—
thou hast drawn.

Again, through joy, to the ground my foot reacheth not;
Since, towards me, with grace and favour— thou hast lookéd.

The fancy of asking after (the state of) resourceless lovers, thou hast,—
As though, from them, the perfume of fidelity— thou hast perceived.

Hāfiz! this reproach that the friend made thee,
Perchance, out from the blanket, thy foot— thou hast drawn.

9. The secondline signifies:—

A work beyond thy capacity, thou hast done.

See Ode 409, c. 8.

482, (491).

1. O thou from the splendour of whose face, luminous (is) the lamp of the eye ;
 (And), like whose intoxicated eye, (aught) the world's eye—— saw not !
- (O beloved !) a dainty one like thee, head to foot, grace,
 Thy trace, the world beheld not ; God—— created not.
- Every zāhid who thy ruby wine-selling (the ruddy lip) beheld,
 The prayer-mat abandoned ; the wine cup—— took up.
- In intent upon the lover's blood, thy eye-brow and intoxicated eye ;
 Sometimes ambush this (the eye) made ; sometimes the bow that (the eye-brow)
 —— drew.
5. (O beloved !) the pigeon of my heart, like the half-slain fowl, how long,
 From the arrow-wound of thy cross-bow, in dust and blood,—— fluttered.
- Momently from my heart's consuming, smoke ascendeth ;
 Like aloe (-fuel),—on the fire how long shall I be—— placed ?
- If on that account that, with me, affrighted fortune becometh tame,
 From that mouth (of the beloved), I will bring forth the desire of my heart, ——
 affrighted.
- If for thy cheek no inclination hath the eye-brow,
 Wherefore is it ever (curved) like my stature—— bowed ?
- If, on my lip, thou place thy lip,—immortal life, I gain,
 That moment when (in death), at the lip, my sweet life shall have—— arrived.
10. Like thy own tress, how long putteth thou off my heart,
 Bewildered and distraught, O light of both—— eyes !

5. بِسْمِل is a contraction of :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In the name of God, the merciful, the compassionate.
 Uttered by one who slayeth an animal.

At thy foot, the thorn of separation (is) fallen in confusion ;
 And, from the rose-bed of union with thee, ever a rose——

not plucked

Ours is this stock in trade, if to thy taste it chance,
 The pearls of **Hāfiz's** write in——

a book.

If my hand thou take not, to the Khwāja, I will unfold
 That, the heart of poor lovers, thou hast ravished by——

the eye.

483, (495).

1. Happy (is) the breeze, ambergris be-perfumed, a perfumed pastile, desired of heart,
That, in desire of thee, arose early the morning !

O bird of auspicious face (the murshid, perfect, excellent) ! the road-guide be :
For, from desire of the dust of that court (of God), water hath become my eye.

In recollection of my slender person, that is immersed in the blood (of grief) of the heart,
The new (slender crescent) moon, from the quarter of the (ruddy) crepuscule, they regard.

In love for thy (roseate) face, one day when, from this world, I depart,
From my tomb, the red rose in place of green herbage, shall blossom.

5. That one am I who, without thee, breathe. What shame !
Perchance, thou mayst pardon. If not, the excuse for sin is what ?

In love's path, from thy friends, learned
The dawn, that desire rent the black under-garment.

For me (Ḥāfīz), give not grief (access) to thy tender heart ;
For, this moment, thy Ḥāfīz himself uttered bismi-llāh (and in death departed).

4. The first line means :—

Since, in love for thee, I have shed blood, and drunk the heart's blood, one day when, in love for thee, I die * * *

6. سگار signifies :—

the under-garment touching the hair of the body.

The word is derived from شعر (hair).

The agent to "learned" is "the dawn."

484, (497).

1. The door (threshold) of the magians' house was swept and water-sprinkled :
 (At the door) the Pīr sat, and to old and to young, salutation—— gave.
 In his service, the cup-lifters (topers) all loin-girt ;
 But, with the cap-crown, the canopy above the cloud was—— fixed.
- The splendour of the cup and the goblet (holy travellers, possessed of excellence) concealed the light of the moon (the qualities of the young magians, Sākīs of the tavern) ;
 The path of the young magians to the sun (the splendour of the glory of unity) the cheeks (of the holy travellers, possessed of excellence, joined with the qualities of God),—— waylaid.
- From the grace and the strife (in state of restlessness) of the Sākīs (the seekers possessed of excellence) sweet of work,
 Sugar broke asunder ; (its petals), the lily shed ; (its cords), the harp—— snapped.
5. In that chamber of privacy, notwithstanding all her graces, the bride of fortune
 Placed indigo ; and, on the tress of (dark, fragrant) musk, musk—— shed.
- The angel of mercy (the perfect murshid) took the cup of delight (ma'rifat) ;
 (And) from the dregs, on the face of Hūr and of Parī (seekers of God), rose-water,—— dashed.
- (To the bride of fortune), salutation, I made ; and, with laughing face, she spake :
 Saying:—" O sufferer of wine-sickness, poor, wine—— stricken !

3. نور ماه (the moon's light) may signify :—

(a) the holy travellers possessed of perfection.

(b) the light of the qualities of unity.

مغیپگان (young magians) may signify :—

Holy travellers possessed of perfection.

3. The agent to "waylaid" is "cheeks."

5. In the magians' splendid dwelling, even the radiant bride of fortune renewed the dark indigo on her eye-brow ; and the fragrant musk on her hair. She renewed her graces.

7. Saying:—"O certain one, who art possessed of such qualities ! who hath made thee so miserable and despicable, that, out from the corner of the house, thou hast gone ; and on ruin pitched thy tent ?

"Who doeth this that thou, with weak judgment and reason, hast done?

"From the treasure (wine-) house, thou hast gone; and thy tent on the waste hast
pitched.

"Thee, union with wakeful fortune, I fear that they (fate and destiny) will not
give;

"For thou art asleep in the embrace of fortune, sleep—— stricken."

10. The sky is the led-horse leader of king Nasratu-d-Dīn;
Come; his hand in his stirrup, behold the angel hath—— fixed.

So that, perchance, the shoe of his steed it may be, the new (slender, crescent)
moon,

From the vault of the ninth heaven, a hundred kisses on his ground—— cast.

For the sake of gaining honour, wisdom, that is inspired of the Hidden,
From the vault of the ninth heaven, a hundred kisses on his majesty—— cast.

Ḥāfiz! to the wine-house, come that to thee, I may present
Of those whose prayers are answered a hundred ranks—— arrayed

485, (498).

1. Last night, to the door of the wine-house, I went, sleep — stained;
 The khirka wet of skirt, and the prayer-mat, wine — stained.

The magian boy of the wine-seller, cry-making, came ;
 He said :—"Awake, O wayfarer, sleep — stained.

"Washing and washing, do ; then, to the tavern, proudly move ;
 "So that, by thee, this ruined cloister become not — stained.

"In purity, pass the stage of old age ; and make not,
 "The honour-robe of old age, with the splendid dress of youth, — stained.

5. "In desire for those sweet of mouth (beloved ones), how long makest thou
 "The jewel of thy soul with the melted ruby (the bloody tear) — stained?"

In this deep sea (of love) those acquainted with love's path,
 Were drowned ; and were not with water — stained.

Pure and clean, be ; and, from nature's well, come forth ;
 Giveth not purity water, earth — stained.

I said :—"O soul of the world ! not a defect is it, the rose-book —
 "If, in the spring season, it become with pure (ruddy) wine — bestained."

He said :—"Hāfiz ! to friends, thy jest and subtlety boast not ;
 "Alas for this (thy) grace, with varied forms of reproach — bestained."

1. The "wet skirt" and the "stained prayer-mat" signify the sins of Hāfiz.
2. The magian boy is mentioned for the sake of the inculcation of spiritual truths.
The sanctuary of celestial love must be approached with purity.
3. The second line may be :—
So that by thee, this cloister become not stained (khārāb alūda).
4. In old age, the deeds of youthfulness do not.
6. The water (or the lustrous, water-like, honour) of the world may bestain us ; not so the water of love's ocean.
7. "Water earth bestained" signifies :—
the human body (clay and water) unregenerated by God's grace.

486, (496).

1. The skirt-trailer (damsel) kept moving in cloth, gold-embroidered,
 In envy of her, a hundred moon-of-face, the collar of hempen cloth—— rent

 From the heat of the fire of wine, round about her cheek, sweat,
 Like drops of night-dew on the rose-leaf—— dropped.

 A pronunciation, eloquent and sweet; a stature, tall and beautiful;
 A face, gracious and heart-alluring; the eye (in a bow) sweetly—— drawn.

 Her soul refreshing ruby (lip) of the water of grace born;
 The boxtree (stature), sweetly moving, in daintiness—— cherished.

 5. That heart-alluring ruby (lip) of hers, behold; and that laughter full of ripple;
 That sweet moving of hers, behold; and that gait—— reposed.

 Forth from our snare, that mistress, dark of eye, hath gone;
 Friends! what remedy may I make with this heart—— affrighted?

 Take care! so far as thou canst, injure not people of vision;
 No fidelity, hath the world. O light of both—— eyes!

 On account of that heart-fascinating eye, reproach how long shall I endure?
 One day, glance, O friend well—— chosen!

 On account of the Khwaja's service, many the thanks that I shall utter,
 If to my hand fall that fruit—— matured.

1. قصب (kuṣb or katan linen) signifies :—

(a) with ماهتاب hempen cloth.

(b) „ زرخش silken „

7. In one state, the world leaveth none.

10. Every evil that, in respect of us, the enemy uttered thou heardest;
 O Lord ! the adversary's tongue be—— severed !

If, on account of **Hāfiz** ! thy noble heart be grieved,
 Come back. For, repentance, we have made of that uttered and—— heard.

487, (499).

1. In the early morn, when intoxicated with the night's wine,
The cup, I took, with the harp and the flute.

For (the sake of) wisdom, I placed road-provisions with wine;
Him (wisdom), to the city of intoxication, I sent travelling.

Me, the form of the wine-seller (the murshid) gave a look,
That safe, from time's deceit, I became.

From the *Sākī* of bow eye-brow, I heard :—
“O butt of the arrow of reproach!

5. “Like the girdle, profit from that waist thou gainest not,
“If within, (only) thyself thou seest.

“Go (about thy own work); over another bird, this net place;
“For lofty (inaccessible) is the *Ankā*'s nest.”

All He is—the companion, the minstrel, and the *Sākī* :
As pretence (is) the fancy (the illusory form) of water and clay (the form of man).

(O perfect murshid!) the bark of the wine (of ma'rifat), give, that happily I may
come out
From this stream (the world of bodies), shore unseen.

Who gaineth good profit from union with a lovely one,
Who, at love with herself ever playeth?

3. As with wine the wine-seller maketh senseless; so, with ma'rifat, doth the murshid.

6. To thee, the mysteries of ma'rifat will not be divulged. 'Ankā. See Ode 4, c. 2.

7. In itself, nature hath no existence; it revealeth only God.

9. Whoever is a lover of himself,—from him to another no profit reacheth.

It is a rule that, to the limit of his power, the lover alloweth not others to enjoy his beloved.

10. Void of the stranger, is the house ; wine, drink ;
For, O peerless man ! save thou is none.

Hāfiz! our existence is an enigma :
The investigating whereof is fable and enchantment.

488, (494).

1. The moth of the lamp of thy (resplendent) face became the candle ;
On account of thy mole, care for my own state,—mine none.

Wisdom, who bound those love-distraught ;
By the perfume of the curl of thy tress, became distraught.

At the glad tidings, in a moment, its life to the breeze, the candle gave,
When, a message to it, from the candle of thy face, it (the breeze) conveyed.

If, by the perfume of thy tress, my soul went to the wind (of destruction),
what matter ?
The ransom for the beloved is a thousand precious souls.

5. On the fire (ruddy radiance) of her adorned (flushed) cheek, in place of me,
The grain better than her dark mole,—who saw ?

Last night, through jealousy, affrighted, I fell from my feet,
When, in the stranger's hand, my idol I beheld.

What plans we evoked and (none) had profit,
On her, our sorcery (of words) a (mere) tale became.

By the round form of the friend's lip, a covenant is mine,
That, on the tongue, I take naught save the tale of the cup.

The tale of the college and the cloister utter not. For, again,
Into Ĥāfiz's head, fell the desire for the wine-house.

1. "The candle and the moth." See Wilberforce Clarke's translation (out of the Persian) of the Būstān of Sa'di, iii. pp. 207-212.

489, (501).

1. From the heart-desiring ruby (lip of the true Beloved) ever is my ease ;
(And) my work to desire, al ḥamdu-l-illah !

O obstinate fortune ! Him, to thy bosom, tightly draw ;
Drink, sometimes, the cup of gold ; sometimes, the heart-desiring ruby (lip).

Us, in intoxication, tales told,
The ignorant Pīrs and road-lost Shaiḳhs.

Of the zāhid's word, we repented ;
And of the 'ābid's deed, we seek the pardon of God.

5. O soul ! the explanation of separation, how shall I utter ?
(Together are :—) An eye and a hundred humidities (tears) ; a (stricken) soul
and a hundred sighs.

Let not the Kāfir see (experience) this grief that hath seen (experienced),
The cypress from thy (lofty) stature ; and the moon from thy (luminous) cheek.

Than the lover's patience, naught is more pleasant ;
From God, ask patience ; patience ask from God.

The patched garment is the zunnār (the mystic cord) of the path (of ṭarīqat),
Sūfi ! this way and usage, cast down.

Once, by His face, pleasant was my time ;
On account of union with the Beloved, a hundred lauhash allāh !

9. لرحش الله (lauhash allāh) signifies :—

the contracted form of لا ارحش الله (lā lauhash allāh), an expression used in times of wonder, of respect, of perturbation, and of prayer.

10. Away from the path of His service, I turn not my face
Up from the dust of His court, I lift not my head.

From Ḥāfiz's memory, the desire of Thy face took (made forgotten)
The prayer of the night-time; and the lesson of the morning-time.

490, (502).

1. If, in the street of that moon (the true Beloved) the sword (of calamity) rain,
(Beneath it), the neck, we have placed. The order is of God.

The regulation of piety, we also know ;
But, with (our) road-lost fortune, remedy (is) what ?

The shaikh and the admonisher, we seldom recognise ;
Either (give) the cup of wine ; or (make) the tale short.

I profligate and lover ; then repentance ;
I seek pardon from God ! from God, I seek pardon !

5. Upon us, not a reflection (the glory of manifestations) from the sun of Thy face
fell :
O mirror of face ! Alas ! Thy (hard) heart, alas !

Bitter, is patience ; fleeting (is) life ;
This (being doomed to live), how long shall I experience ?

In this way, heart bereft **Hāfiz** would not have been,
If, to the advice of the well-wisher, he had listened.

Hāfiz ! why complaineth thou, if union thou desirest ?
In season and out of season, it is necessary for thee to drink the blood (of grief).

5. Upon us, the sun of Thy face (the sun of truth) shone not ; and no splendour of manifestations this distraught one obtained.

O Beloved of mirror face ! O desired one of every friendless one ! Alas, to none Thou inclinest.

Both the mirror and the heart are defaced by the sigh. Hence, the mention of them is elegant.
In the word ۛ the letter ۛ agreeth with ۛ in **عص** (a staff), and the letter ۛ with the **عص** in ———
(a bowl).

6. The second line :—

Would that knowledge were mine when, in soul and body, I may meet Him.
Increasing beyond limit, is the desire of beholding in this world the Friend (God).
Would that it were known when death shall arrive ; and the interview with the Friend appear.
The rendering (in the text) is by Professor R. Azū of **Baghdād**, Board of Examiners, Calcutta.

491, (500).

1. The 'īd, it is; and the season of the rose. **Sākī!** wine, bring :
In rose-season, the cup without wine, who hath seen—— placed?

Of this (hypocritical) austerity and (dry) piety, contracted is my heart :
Sākī! a little wine give, so that my heart may be—— expanded.

The Šūfī, who, yesterday, counselled the prayer of lovers ;
To-day, him, intoxicated I saw, to the wind, piety—— given.

These one, or two, days, more, the (season of the) rose regard a gain :
If a lover thou be, joy seek with **Sākīs**, face—— smoothed.

5. O companions! departed hath the rose, why sit ye careless?
Without the sound of the stringed instrument, and the harp; and without the
Beloved and the cup of wine.

Thou knowest—in the assembly of the morning cup how happy appeareth,
The reflection of the **Sākī's** cheek in the cup (of wine)—— fallen.

When the minstrel maketh the note, if it be possible he will sing
Of the elegance of **Ḥāfīz's** verse at the banquet of one prince—— born.

4. "Smoothed" signifies:—
void of hair.

492, (504).

1. Since the tavern, my fate, Ilāh hath made
O Zāhid ! in this matter, say mine, what sin ?

That one, whose portion in eternity without beginning, fell the cup of wine,
On the resurrection day, against him, this sin, why charge they ?

To the Ṣūfī, hypocrite, khirḳa-wearer, double of face, say :—
“ Long-handedness and short-sleevedness,—who hath practised ? ”

For hypocrisy, thou keepest wearing the (blue) khirḳa ;
That, by the blue garment, the slaves of God thou mayst take from the path.

5. I am the slave of the spirit of profligates, headless, footless :
Before whom, a straw both worlds are not worth.

Since that, from the tavern, gained became my purpose,
With the college and the cloister, black became my face. *Handwritten note: A d. 100*

Hāfiẓ ! go ; a beggar of the door of every beggar, be not :
Save by “ the will of God,” thy own desire thou gainest not.

3. “ Long-handedness.” See Ode 455, c. 2.

6. The second line :—

Because, in these places, save deceit I saw naught.

7. The second line :—

Thy desire, thou obtainest not until before the beggars of God (holy men) thou comest ; and
askest for something—“ in the name of God.”

That is, until thou sayest :—

“ In the name of God, (give me) something.”

493, (503).

1. (O beloved!) suddenly, thy veil thou up-castedest.—— This is what?
 Intoxicated, forth from the house, thou hastenedest.—— This is what?

In the power of the breeze, thy tress (thou hast given); to the order of the
 watcher, thy ear (thou hast placed);
 Thus, with all thou hast contented thyself.—— This is what?

The king of the lovely ones, thou art; and the accepted of beggars, thou hast
 become :
 The degree of this rank, thou hast not recognised.—— This is what

Fresh, to my hand, thy tress-tip, gavest thou not?
 Then, down from my foot (powerless), me thou castedest.—— This is what?

5. The mystery of thy mouth, thy speech told; the mystery of thy waist, thy
 girdle :
 Yet, from the girdle, against me, the sword thou hast drawn.—— This is what?

Intently engaged with the die of love, every one :
 In the end, with all, crookedly, thou hast played.—— This is what?

Ḥāfīz! when, in thy straitened heart, the beloved alighted,
 The house void of the stranger, why madest thou not?—— This is what?

1. یعنی چه (this is what?) signifies:—

(a) this that thou didst is unworthy of thee.

(b) „ deed is what?

(c) „ hath what meaning?

4. To make one hopeful by kindness; and then heart-shattered by hopelessness—is what?
 5. What meaning hath this—that sin cometh from this (the speech and the girdle); and revenge is
 taken upon that (me)?

494, (505).

1. Union with the Beloved than everlasting life,—— better ;
 O Lord! me that (union) give ; for that (is)—— best.

Me, with the sword, He struck ; and to none, I spake ;
 For, concealed from the enemy, the Beloved's mystery—— best.

O heart! be ever a beggar of His street,
 By the decree :—" Perpetual fortune—— best."

O Zāhid! me, to paradise invite not ;
 For this apple of the chin (dimple of the Beloved) than that garden (of paradise)—— better.

5. With the mark of service, at this door (of the Beloved) to die,—
 By His soul (I swear) that, than the region of the (whole) world, (it is)
 —— better.

That rose, that foot-trodden of our cypress (the Beloved) becometh ;
 Its dust (trampled leaf) than the blood of the ruddy argḥavān,—— better.

For God's sake, ask my physician, (the Beloved)
 Saying :—" At last, when (by the remedy of union), becometh this powerless
 "one (through separation)—— better."

O youth! from the counsel of old men, turn not thy head ;
 For, the old man's counsel than youthful fortune,—— better.

Although the Zinda river (of Iṣfahān) is the water of life ;
 Yet our Shīrāz than Iṣfahān,—— better.

10. One night He said :—My eye hath seen none
 In the world, than the pearl of my ear—— better.

In the Beloved's mouth, speech (is) the jewel ;
 But, Ḥāfiẓ's utterance than that,—— better.



The Letter Yā.

495, (514).

1. O heart ! in the Beloved's street, passing—— thou makest not ;
The chattels of conjunction, thou hast ; and a work—— thou doest not.

In the hand, the chaugān of desire ; yet the ball thou strikest not ;
In the hand, a game like this ; and a prey—— thou makest not.

This (red) blood that, into thy liver, waveth,—
For the work (use) of thy face-colour, a point (why is it that)——
thou makest not ?

Musky (fragrant) becometh not creation's breath ; because (swiftly) like the
wind,
On the dust of the Beloved's street, passing,—— thou makest not.

5. If, with the soul of grief, others have purchased the Beloved,
O heart ! this deed, once,—— thou doest not.

From this sword (the world), I fear that thou takest not the sleeve of the rose
(ma'rifat) ;
For, the endurance of a thorn from its rose-bed,—— thou sufferest not.

To the dust thou castest, the cup joyous and full of wine ; and wine :
And of the calamity of wine-sickness, thought—— thou makest not.

Enclosed in the sleeve of thy soul, are a hundred musk-pods ;
Them, a sacrifice for the Beloved's tress,—— thou makest not.

Hāfiz ! go. For the service of the Friend's court,
If all do, once—— thou doest not.

-
6. Not lawful to thyself considerest thou the troubles of this world ; ever the seeker of rest thou art.
7. Despite thy power, no work thou completest ; thy time thou wastest ; and the calamity of wine-sickness, regardest not.

496, (573).

1. O heart! that moment when, intoxicated with wine rose of hue,—— thou art
Without gold and treasure, with a hundred pomps of Kārūn—— thou art.

In the stage where to faḳīrs the seat of wazīrship, they give,
I expect that above all in rank—— thou art.

In the path to the abode of Lailā (the true Beloved), wherein are dangers,
The first condition of its step is, that Majnūn (the perfect lover)—— thou be.

Thee, love's centre I showed. Ho! mistake make not;
If not, when thou lookest outside of the circle of lovers—— thou art.

5. Departed, the kārvān (of thy fellow-travellers); and, in sleep, thou (art), and
the desert (is) in front:
(O heart! I know not) how thou goest; from whom, the path thou askest;
what thou doest; how (in this desert, ignorant of the path, alone)——
thou art.

A cup, drink; and on the skies, a draught, cast;
On account of time's grief, the liver of blood (of grief) how long, how long ——
art thou?

The kingly crown, thou seekest; the essence (perfection) of thy own nature,
display:
If, indeed, of the essence (the race) of Jamshīd and of Firīdūn—— thou be.

Hāfīz! of poverty, bewail not. For, if this be thy poetry,
Appareeth no one happy of heart, that sorrowful—— thou shouldst be.

is/proof

497, (581).

1. God, I praise for the justice of the great Sultān —
 Aḥmad bin Shaikh Uvais bin Hasan Ilkhānī.

Khān bin Khān, Shahinshāh of Shahin-shāh-descent;
 That one, whom, if thou call the soul of the world—'tis well.

Confidence in thy fortune bringeth he who hath seen and he who hath not seen;
 Excellent! O thou (that art) worthy of such grace of God.

If, without thee, the moon ascend, it in two halves they dash—
 The fortune of Aḥmad (Muḥammad), and the miracle of a Holy one (God),

5. Heart from king and beggar, the splendour of thy fortune ravisheth;
 Far be the evil-eye, for both soul thou art, and also the beloved thou art.

Turk-like, the forelock arrange. For, in thy fortune, is
 The liberality of a Khākān; and the energy of a Chingiz Khān.

Though (apparently) far, we are, to thy recollection the goblet, we drink;
 For, in the spiritual journey, distance of stage is none.

Not a rose-bud of ease blossomed from my Persian clay;
 Excellent! the Tigris of Baghdād; and the fragrant wine.

The lover's head that was not the dust of the Beloved's door,
 From the labour of head-revolvingness, when is freedom his?

10. O morning breeze! the dust of the Beloved's path, bring;
 That, luminous with it, the eye of his heart, Hāfiz may make.

1. Aḥmad Ilkhānī (or Aḥmad Jalāyir) was grandson of Ḥasan Buzurg, who died 1356, ruler of the territory of Baghdād.

Aḥmad Ilkhānī died 1410.

6. In 1206 Chingiz Khān (b. 1154, d. 1227) received the title of Khākān; and was declared emperor of Tātari, his capital being Qarākurm.

His dominions extended 1,800 leagues east to west; and 1,000 north to south.

498, (511).

1. O king of the lovely (the beloved) ones of the world! for grief of being alone,
justice!
Without Thee, to the soul, my heart hath come. 'Tis the time when thou
shouldst come back; (and me safety, give).

Me, so far from Thee desirousness and farness made,
That, from the hand, will depart the power of patience.

O (Beloved!) the pain (of love) for Thee (is) my remedy on the couch of unful-
filled desire:
And O (Beloved!) Thy memory, ~~my~~ consoler in the corner of solitude.

In the compass of our fate, the point of the compass, are we:
The favour (is) whatever Thou thinkest: the order, whatever Thou orderest.

5. In the world of profligacy (of being a lover of God), is neither thought of self,
nor opinion of self:
In this religious order, Kufr is self-seeing and self-opinioning.

O Lord! to whom is it fit to utter this subtlety that, in the world,
That lovely one of every place (the true Beloved) His face displayed not.

Last night, to the morning breeze, complaint of His tress, I uttered:
The breeze said:—"A mistake! This thy distraught thought, abandon (of Him
"complain not; whatever He wisheth, He doeth)."

Here with the chain (of His tress) a hundred morning breezes keep dancing:
O heart! so long as thou measurest not the wind (a thing impossible to do), this
is thy companion.

Sākī! not a colour (of decoration) hath the sward of the rose without thy face;
Moving make thy box-tree (stature) so that the garden thou mayst adorn.

10. (O Beloved!) ever joyous, remaineth not the rose of this garden of the world.
At the time of powerfulness (perfection of beauty), the feeble ones aid (and their
state, pity).

On account of this blue circle (the sky), bloody of liver I am ; give wine :
So that, in the enamel-cup, this difficulty I may solve.

Hāfiz! departed hath the night of separation ; come hath the sweet fragrance of
morn :

O lover of distraughtness ! auspicious be thy gladness.

499, (507).

1. Came the breeze giving fragrance of Ḥimā (the abode of the beloved); and
my desire increased :
From me to Su'ād (the beloved), greeting, who will convey ?

The hearing of the Friend's message is felicity and safety ;
Be my precious life a ransom for the dust of the Friend's door.

To the evening (- shelter) of strangers, come ; and the (bloody) water of our
eye, behold,
Like pure (red) wine in Damascus glass.

If, to paradise, I inclined and became a covenant-breaker,—
Be neither my sleep agreeable, nor my sleeping place tranquil.

1. There came the sweet odours of the torrent, that from the mountain reacheth the plain ; and
filling the torrent-beds, becometh the prohibitor of travellers.

When this happened, my desire for union with the Beloved leaped forth from within :—

“Desirous of what is prohibited is man.” At this time, who will convey my greeting to
Su'ād (the Beloved) ?

4. The explanations are :—

(a) O Su'ād ! if, from Ḥimā to Najd, thou incline, and be a covenant-shatterer—thou sleep
maketh not happy ; and also pleasantly cometh not.

O master of knowledge ! when Najd, thou enterest ; and thy face to the seekers, showest ;
and the covenants, that with me thou hast, performest not—know well that, into my
nature, the fire of love's jealousy falleth ; and off from me ease becometh cut in such a
way that there will be fitness neither of sleep for me, nor of me for sleep. At that time,
all wailing will be my work.

(b) O murshid ! if to Najd, thou incline ; and in propinquity to the Lord, upon prayer
enterest ; and me, according to thy promise recollectest not ; and me, hand seized, to God
consignest not,—I shall become without sleep and ease ; and shall give myself to the
wind.

(c) O true Beloved ! when Thou enterest Najd (paradise) ; and showest Thy face to the faith-
ful ; and (in the fulfilling of Thy promise) exercisest delay, and makest me enter among
the crowd of the faithful—then to me come not pleasant the delights of paradise.

(d) O true Beloved ! when, in Najd (my existence), Thou enterest upon splendour ; and openest
to me the doors of manifestations ; and, in the fulfilling of these covenants that, in eternity
without beginning Thou establishedest with me, makest delay,—I shall become restless
and heart-shattered in such a way that there will be fitness neither of sleep for me
nor of me for sleep.

5. If, in praise of the dweller of Arāk (the beloved), the bird of happiness warbleth,
From its gardens, the moaning of my pigeons (in desire of the possessor of Arāk)
will not be separated.

Not much remaineth when to an end cometh the day of separation from the beloved;
From the hills of Ḥimā (the beloved's abode) I almost beheld the removing of tents.

O happy that moment when thou enterest, and to thee I say:— In safety,
Happy arrival! in the best of abodes, thou hast alighted.

5. اراك (Arāk) signifies:—

a tree of the desert, whereon camels feed, and wherewith they make tooth-picks,

- ذِي الاراك (the dweller of Arāk) signifies:—

the illusory beloved who hath her dwelling in Arāk; and thus exalteth the standard of her loveliness.

- نجد (Najd) signifies:—

the name of a mountain, of a city wherein is a mountain, and wherein men are crowded. There is the lover's dwelling; and thence he hath opened the eye of inclination for the possessor of Arāk.

When near the time becometh for the returning of the Najd birds to Najd from the valley (wherein is the tree Arāk and wherein the beloved dwelleth)—the gardeus of Najd become not void of the pigeon's plaint that giveth me news of the returning of the birds.

From the meadow where they roost, birds go in the morning to another place to feed; and the birds of another meadow alight there (the roosting-place).

Ḥāfiẓ saith—

At night, when the birds of Najd return from that valley (wherein is the tree Arāk, and wherein my beloved dwelleth) to Najd,—my pigeons, in the gardens of Najd, enter upon complaining. Towards them I look with intense desire; and of them, with love's tongue, ask of my beloved's state.

Although Ḥāfiẓ uttereth the tale of Majnūn and Lailā, yet verily he referreth to the state of himself and of his beloved.

Majnūn's abode was in Najd; and, there, in the beginning of the distraught state, he dwelt; Lailā's tribe was desert-dwelling and sojourned in every grassy place for the grazing of their cattle.

6. For, from the whitenesses of Ḥimā (the white salt barren places that occur in valleys), I have seen the tents standing.

Rulers in the desert preserve the valleys; and when the grass arriveth at maturity, lease them to the desert-dwellers.

There, they bring their cattle; and tend them. When the grass is devoured, outside they pitch their rents.

7. Happy that moment when from Ḥimā to Najd thou comest; and, to the seekers, thy face showest.

Hope is that, by good fortune, thee I may quickly see,—
Thou being joyous—in order-giving; and I, in slavery.

Though, worthy of the society of kings, I have naught,
For charity sake, me, in slavery, accept.

10. Being far from thee, I have become slender (lean) as the new (crescent)
moon;
Although thy face like the moon, in its fulness, I have not seen.

Ḥāfiz! like the string of pearls of good water is thy pure lustrous verse;
For in the place of grace it surpasseth the verse of Nizāmī.

Greeting, I say to thee :—

“O Su’ād ! from the journey, thou hast come back ; best, thy coming back and alighting ; in the best, thy coming back.”

10. The meanings are :—

- (a) O Su’ād ! verily far and separate from thee, I became. Though thy face like the moon I have not seen.
(b) O Su’ād ! verily far and separate from thee I became. In that state I am that I am a waver like the waning (crescent) moon. From waning, I gradually became effaced, and, in the world, became like the new moon, so that, save a phantom, was no example of my existence ; and save existence, no appearance.

501, (506).

1. If to us a letter, that perfumed hair (the beloved)—had written,
The leaf of our existence, the sphere—would not have folded up.

Although separation bringeth forth the fruit of union,
Would to God that this seed, the villager of the world (God)—had not sown.

Forgiveness is the cash of that one to whom, here,
Is a Friend like a ḥūrī ; and an abode like a paradise.

Thy reed—let not its sweet tongue be shed !—
Experienced not love far from Thee ; if not, an answer (to me) it—would have
written.

5. If, on love, thy picture the architect of existence had not painted,—
The atoms of love with the clay of Ādam, He—would not have mixed.

Zāhid ! not with delay, the story relate, that, in my cash (hand),
Is a Friend like a ḥūr, and an abode like a paradise.

For the garden of Iram, and the power of Shudād, sell not ;
A bottle of wine (of love), and a sweet lip (of the murshid), and the border of a
field.

To the sky,—my ignorance and thy knowledge, what difference ?
There where vision is none,—whether beauteousness or hideousness (what
matter) ?

Not alone the Ka'ba of the heart have I made the idol-house,—
At every step, is—a cloister or a church.

10. In love's inn, one cannot make happiness ;
When the pillow is golden, with a brick, I am content.

3. The second line occurs in couplet 6.

6. Ḥūr. See Ode 25, c. 2 ; 366, c. 5.

O wise heart! grief for a mean world, how long?
 Alas it is that with beauteousness, it (the heart) became the lover of hideousness!

The stain of the khirka is the ruin of the world;
 A way-farer, one of heart, one 'pure of nature——where?

From his hand, Thy tress-tip why did Hāfīz let go?
 Thus, was fate. . What would he have done, if he had not let go?

11. The second line may be :—

Alas it is that one of beauteousness should be the lover of one of hideousness.

13. Note the use of ا in the second line.

502, (522).

1. O thou that lawful, the separation of lovers—— holdest ;
 (And) apart from thy bosom, lovers—— holdest !
- With a little water, the thirsty one of the desert, aid ;
 By reason of that hope that, in this Path to God, thou—— holdest.
- O soul ! my heart, thou ravishedest ; and thee, I forgave. But
 Guard of it, keep better than this (guard) that of me thou—— keepest.
- Our cup that the other adversaries drink,—
 (It) we endure, if, lawful, thou—— holdest.
5. O (contemptible) fly ! the presence of the (mighty) Simurgh is not thy place
 of display ;
 Thy own honour, thou takest ; and, our trouble, thou—— causest.
- Excluded from this door (of the true Beloved), by thy own fault, thou fellest ;
 Of whom, bewailest thou ? complaint, wherefore (is it that) thou—— hast ?
- O Ḥāfīz ! All violence and tyranny is the way of lovely ones ;
 From this crowd (of lovely ones), thou art that one who, hope of fidelity, ——
 holdest.
- Ḥāfīz ! from kings, shelter in service they seek ;
 Work not done, hope of gift what (is it that) thou—— holdest ?

5. Love-play, like true lovers, is not thy work.
 To us, thou givest trouble.

503, (519).

1. O thou that art ever proud of thyself!

If love be not thine, excused——

thou art.

Around those distraught of love, wander not ;

For, for the best wisdom, renowned——

thou art.

(O father of lust !) not in thy head is love's intoxication ;

Go (no access to me is thine) ; for, with the wine of the grape, intoxicated——

thou art.

The yellow (grief-stricken) face, and the grief-stained sigh are

For lovers, the evidence of affliction.

5. No beauty hath the garden of paradise,

Without the pure wine, and the lip of the ḥūrī.

For thee, it is necessary to practise love for that moon,

Though, like the sun, famous——

thou art.

Hāfiz! thy own name and fame, abandon ;

The cup of wine, seek ; for wine-sick,——

thou art.

1. This is addressed to zāhids, proud of their own piety.

7. Without wine, wine-sickness departeth not.

504, (521).

1. O thou that, in the tavern-street, thy dwelling—— hast!
 The Jamshīd of thy own time, thou art, if, on the cup, thy hand—— thou hast.
- O thou that, night and day, with the tress and the face of the Beloved, passest!
 Be opportunity thine, so that a happy morning and evening—thou mayst have.
- O thou who, in union with the heart's ease, privacy chocest!
 As gain, regard this moment when thy great desire—— thou hast.
- O morning breeze! at the head of thy path, those consumed with love, are expectant,
 Whether, from that (true) Beloved (many a) journey made, a message—— thou hast.
5. (O true Beloved!) though, at the time of fidelity, stability (constancy) is not thine;
 Thanks, I offer that, against violence, stability—— thou hast.
- Thy (dark) mole, fresh of head, is a pleasant grain of pleasure. But,
 On the border of its sward (face), alas what a snare (the tress)—— thou hast.
- From the laughing lip of the goblet, the soul's perfume, I perceive;
 O Khwāja! smell if, for that, a perfume-place—— thou hast.
- If, from thee, a name a stranger seek, what (a wonder) it will be,
 To-day, in this city, thou art one, who a great name—— hast.
- Kind became (even) the (cruel) sky, since, abandoning of violence-doing it made;
 O soul! thou art one who, in this way (of violence), a great moving—— hast.
10. The guardian of thy soul will be many a prayer of dawn;
 For, like Hāfīz, night-rising, a slave—— thou hast.

505, (518).

1. O thou that, on the moon (of thy radiant face), the veil of musky hair —
 Kindness, thou didst; on the sun (thy effulgent face, so that from love's fire,
 lovers should not consume) a shade — thou castest.
- With us, the water (lustre) of colour of thy cheek, what will it do?
 Now, on water, the picture of thy own sorcery, — thou castest.
- From the lovely ones of the world, the ball of loveliness thou tookest. Be
 joyful!
 The (world-viewing) cup of Kay Khusrau, seek; for Afrāsiyāb, down —
 thou castest.
- In our desolate heart, the treasure of thy own love, — thou placedest
 On this ruined treasure, mercy's shadow — thou castest.
5. In a different way, with the (luminous) candle of thy face, love every one
 played;
 Out from the midst, into trepidation, the moth, (the lover), — thou castest.
- Though, through intoxication, ruined I am — my devotion, reject not:
 For, in this employment, me, in the hope of reward, — thou castest.
- (For the sake of) one glance, thy veil thou up-castest in the place-of-splendour;
 And into the veil, through shame, Hūr and Parī — thou castest.
- The sleep of the wakeful, thou boundest (preventedest); then from the picture
 of fancy,
 On the night-prowlers of the troop of sleep, a suspicion, — thou castest.

1. This is addressed :—
 (a) to the true Beloved.
 (b) „ „ murshid.
2. Thy sorcery resembleth this that on water it casteth a picture. With me, I know not what thy cheek will do.
 On thy own cheek, a line (of down) thou broughtest forth, — thou mayst say that on water the picture of sorcery, thou castedest.
7. Hūr. See Ode 25, c. 2; 366, c. 5.

From the desire for the intoxicated narcissus (eye), and for the ruby (lip), wine-
 worshipping,
 Into wine, Ḥāfīz sitting in khilvat,—— thou castest.

10. For the sake of capturing the heart, on his neck, the chain of thy tress,
 Like the (mighty) noose of Khusrāu, the master of necks,—— thou castest.

Nuṣratu-d-Dīn Shāh Yaḥiyā,—O thou who, the enemy's land,
 Into water, with the foam of thy (flashing) sword, like fire,—— thou castest !

The Ruler, Dārā of pomp,—O thou, who, the sun's crown,
 From the height of mightiness, on the dust of the door-post,—— thou castest !

From the cup, world-viewing, wine drink ; for, on Jamshīd's throne,
 From the face of the desired Beloved, the veil (down) —— thou castest.

Shelter from the water (lustre) of thy (flashing) sword, by which lions,
 Thirsty (with wounds), thou madest ; and heroes into water (of shame) ——
 thou castest !

13. The first line may be : —

From the world's cup, wine drink ; on Jamshīd's throne, behold that

14. This is the first concluding couplet of an Ode in which the word Ḥāfīz is omitted.
 In the ninth couplet, the word Ḥāfīz appeareth.

506, (512).

1. O thou, in whose face (are) revealed the splendours of sovereignty;
And, in whose thought, (are) concealed divine philosophies!

In the country of faith, thy reed—it, may God bless!—

A hundred fountains of the (limpid) water of life from a small ink-drop
opened.

On Ahriman, shine not the splendours of the ism-i-a'zam,
Thine, is the country and the seal-ring. What thou wishest,—order.

Doubt in Sulaimān's pomp, whoever displayeth,—

On his wisdom and knowledge, (even) the bird and the fish will (in mockery)
laugh.

5. Though, sometimes, on his head, the cap of sovereignty, the hawk putteth,—
The usage of sovereignty, the birds of (the mountain of) Kāf (well) know.

That sword, to which, out of its own bounty, the sky giveth lustre,—
Alone, without the aid of an army, will sever the world.

In respect of the friend and of the enemy, pleasantly writeth (in the magic
figure) thy reed :—

“The amulet, life-increasing (for the friend); sorcery, life-decreasing (for the
enemy).”

1. This is addressed to Nusratu-d-Dīn Shāh Yahiyā. See Ode 506, c. 11.
3. “Ism-i-a'zam.” See Ode 189, c. 2.
5. In the mountains of Kāf, only the Simurgh is sovereign. See Ode 4, c. 2.
7. They write the names of the two persons whose lot is to be determined; and, beneath those
names, the numbers of the Abjad.
After dividing the numbers by nine, victory will be as follows :—

Both odd. The less (in number) conquers.	Both even. The less (in number) conquers.
Both equal. The less (in age) conquers.	One even, one odd. The greater (in number) conquers.

See *Sitrāju-r-raml* by Maulavi Raushan 'Alī.
Misḍāku-r-raml by Muḥammad 'Attār Māl Lāhūrī which can be obtained from the Press of Mun-
shi Nuwul Kishur, C.S.I., Luckh^hnau.

O thou, whose elements (are) created of the alchemy of honour;
And O thou, whose fortune (is) safe from the disaster of ruin!

If, on quarry and mine, a flash of thy sword fall,
To the ruby, red of face, it giveth the hue of withered (yellow) grass.

10. O King! tis a life (-time) since void of wine was my cup:
Behold (thereof) from the slave, a claim; and, from the muḥtasib, testimony?

The weakness of the night-sitters, I know, thy heart will pity;
If, of the breeze of the morning-time, my state thou ask.

Sāḳī (Murshid)! from the fountain of the tavern (of ma'rifat), a little water
bring,
So that, from the wonder of the monastery (pride of our own devotion), the
khirkas, we may wash (and, in supplication and in submission to God,
engage).

In Ādam's household, as long as the way of sovereignty was,
Like thee, none hath known this science (of sovereignty) as it is.

Cometh not violence from the (cruel) sky so long as angel of quality thou art;
Oppression on me departed from the world, (since) world-shelter thou art.

15. When, on the sin of pure Ādam, lightning flashed,
Us, the claim to sinlessness how adorneth (befitteth)?

O asylum of created beings! O bestower of gifts!
On poor me (whom calamities have visited), mercy show!

Ḥāfīz! since, sometimes, thy name the King taketh (mentioneth),
To him, grief on account of fortune display not; in pardon-seeking, come back.

8. Nusratu-d-Dīn Shāh Yaḥiyā! who art described with such qualities; consider. For Ādam, the
father of mankind, gained freedom from sin. Claim to purity, how may we make; and from
sin, desist?

12. Apparently, these persons are the profligates of the drinking-place.

15. Ādam's title is:—

آدم صفي الله Ādam, pure of God,
" " the father of mankind.

See c. 8.

16. This couplet is in Arabic.

507, (516).

- 1 O thou, of whose street, (only) a tale is the tale of paradise ;
And of whose face, (only) a sign is the description of the beauty of the Ḥūr.

From thy ruby lip, (only) a jest is (the life-giving) breathing of 'Īsa ;
And, from thy sweet mouth, only a sign (is) the water of life.

(Together are)—every fragment of my heart and a tale of grief ;
(Together are)—every line of thy qualities, and a verse of mercy.

'Iṭr-diffuser of the assembly of souls, when would it (the rose) have been,
If, to the rose, thy perfume, thou hadst not entrusted ?

5. In desire of the dust of the Friend's path, I consumed,
O morning breeze ! bring to mind that even a little protection thou gavest not.

If, in the fire, appear the form of thy (lovely) face—
Sāḳī! come (and give wine); for (even) of hell, no complaint (then) is mine.

Took the horizons (of the world), the perfume of my roasted (grief-stricken)
heart ;

This consuming of my heart, (into the beloved's heart) may penetrate.

O heart ! in absurd knowledge (thou wast) ; and from the hand, life passed ;
A hundred sources (of capital) thou hadst ; and a sufficiency, thou made'st not.

From this lesson of grief, Ḥāfiẓ's desire, what it is,—thou knowest ;
From thee (O murshid !) a glance (of kindness) ; and from the Khusrau (God)—
the bounty (of pardon).

1. "Ḥūr." See Ode 25, c. 2 ; 366, c. 5.

4. From Muḥammad's sweat, sprang the red rose. See Ode 34, c.

508, (523).

1. This khirka that I have in pledge for wine—— best;
 This meaningless book immersed in pure wine (of ma'rifat) —— best.
- My life, how I ruined! as much as I gazed,
 In the tavern-corner, fallen intoxicated,—— best.
- Since, from poverty, far is counsel-considering,
 Both my heart full of fire—best; and my eye full of water,—— best.
- To the people, the state of the zāhid, I will not utter,
 For this state, if I utter,—with the harp and the ribāb—— best.
5. Since, in this way, headless and footless (fickle) are the sky's motions,—
 In the head,—desire for the Sākī; in the hand,—wine —— best.
- From a heart-possessor like thee, the heart up I pluck not. Yes,
 If I endure torment,—at least in the curl of that tress,—— best.
- Ḥāfīz! since old thou hast become, forth from the tāvern, come;
 In youth's season, profligacy and desire—— best.

1. "The meaningless book" may signify:—

(a) Ḥāfīz's verse.

(b) a book wherein is no mention of truths and of divine knowledge.

509, (520).

1. O thou who, in our slaughter, mercy—— exercisest not
 Profit and capital, thou consumest; manliness,—— thou showest not.

Deadly poison, the sorrowful ones of calamity (lovers, sorrowful through separation from thee) drink;
 The design of (slaying) this tribe (of lovers) is dangerous. Take care that it,
 —— thou doest not.

Since, with a corner of thy eye, our grief it is possible to take,
 The part of justice it is not, that our remedy (for freedom from grief)——
 thou makest not.

Since, in hope of thee, our eye is the ocean (through weeping)——
 why (is it that)
 On the ocean-shore, in recreation, passing—— thou makest not?

5. The tale of every violence that, of thy gentle nature, they made,——
 Is the word of the interested (and is therefore discredited). Those deeds (of
 violence)—— thou doest not.

O Zāhid! if our beloved display splendour to thee (by visiting thee),
 From God, save wine and the beloved, a wish—— thou makest not.

O Ḥāfiẓ! adoration of his eye-brow (curved) like the prayer-arch,——make;
 For save here, a prayer from sincerity's source—— thou makest not.

5. Because of thy good qualities, good of action, and of thy ways merciful in effect,—the flatterers, and the seekers of the path of sweet speech, described to thee the deeds of former beloved ones, Associated with design (for the acquisition of reward) is this talk. Whatever he saith, do not; for in error's path, he striveth.
 In the state of illusory love, Ḥāfiẓ wrote this Ode; and the illusory beloved, thus counselled.

If, below and above (ruined), the foundation of thy existence be,
Think not in thy heart that, below and above,—— thou mayst be.

Hāfiz! if in thy head be desire of union (with the true Beloved),
It is necessary that the dust of the court of Him possessed of vision,——
thou shouldest be.

511, (524).

1. To the adversary, utter not the mysteries of love and of intoxication,
So that, without knowledge (of love), in pain of self-worshipping, he may die.

Notwithstanding weakness and powerlessness, like the pleasant breeze be ;
In this Path (of love), more pleasant than body-soundness is sickness (in grief
of love).

Veiled in the corner of safety, how can one be,
As long as, to me, the mysteries of intoxication thy narcissus (eye) uttereth ?

(O Zāhid!) the lover (of the true Beloved) be ; if not, one day, the world's work
endeth ;

(And), from the workshop of existence (the world), the picture of thy purpose
unread (unattained, thou shalt die).

5. At the threshold (where humbleness is greatness) of the (true) Beloved, of the
lofty sky (loftiness of rank) think not :
(God forbid) that, from the summit of loftiness to the dust of lowliness, thou
shouldest fall !

Although the thorn diminisheth life, pardon for it the rose seeketh,
By the side of intoxication's delight, easy is the bitterness of wine.

Ṣūfī! the cup, drink ; Hāfiz! the great flagon prepare ;
O ye short of sleeve, how long (practise ye) long-handedness ?

1. Odes 511 and 512 of this text form Ode 524 of the text of Calcutta, Delhi, Lukhnau, and Kahn-pūr.

7. قَرَابَه signifies :—

a two-handled, spouted, glass flagon, wherein to refine, wine resteth four days.

“ Long-handedness.” See Ode 455, c. 2.

512, (524).

1. O heart ! a moment, void of love and of intoxication, be not ;
At that time, go when, from non-existence to existence, thou escapedest.

If the khirka-wearer, thou see, engaged in thy own work be ;
Every qibla that is —better than self-worshiping is.

In the religious order of ṭarīkat (love) immaturity is kufr ;
Yes, the path of profligacy is —expertness and quickness.

As long as (in thyself) the wisdom of excellence thou seest (and, of that wisdom,
art proud), thou sittest void of divine knowledge ;
To thee, one word I say :—“Thyself, behold not, so that (in safety) thou mayst
escape.”

5. These calamities that have arisen I had (fore-) seen that day,
When, awhile with us, through perverseness, thou satest not.

O my Sultān ! for God's sake, (exercise pity) ; us, thy (black) tress hath shattered ;
Long-handedness like this, how long maketh the black ?

Last night, in the assembly of the magians, to me how well said that idol :—
“If the idol, thou worship not, with the kāfirs, what work (is) thine ?”

O soul ! to the power of the deluge, thee, love will consign ;
(Swiftly) like lightning, thou thoughtest that from this tumult, thou wouldst
escape.

From the Path, Hāfīz gazed till he beheld thy lovely tress ;
Notwithstanding his loftiness, trodden in lowliness (truly humble), he became.

1. See Ode 511, c. 1.

6. “Long-handedness.” See Ode 455, c. 2.

513, (529).

1. This my subtlety, hear that, free from grief, thyself—— thou mayst make;
 "Blood (of grief) thou drinkest, if search for victuals, not placed (intended for
 thee),—— thou makest."

In the end, the clay of the goglet-maker (potters) thou wilt become;
 Now, think of the pitcher (of thy heart) that, it, full of wine (of ma'rifat and of
 love),—— thou mayst make.

If, of those men thou be, whose desire is paradise,
 O Parī-born! ease with man, how long (is it that)—— thou makest?

On the (sitting-) place of the great, boastingly it is impossible to lean,
 Unless, the chattels of greatness, all prepared,—— thou makest.

5. The writing of (God's) bounty, how taketh away thy heart (stuffed with sensual
 claims and ideas of impurity?)
 Unless pure of the stuffed picture, the leaf (of thy heart) —— thou makest?

O Khusrau of those sweet of mouth (Ḥāfīz)! rewards are thine,
 If, to Farhād, heart-fallen, a glance —— thou makest.

Ḥāfīz! if back to the Merciful, thy own work thou pass,——
 O great the pleasure that with fortune God-given,—— thou makest.

O breeze! the service of Khwāja Jallālu-d-Dīn do,
 Till, full of the lily of the valley and of the noble lily, the world——
 thou makest.

1. What fate hath given, with it be content.
 2. Thy body, in whose preservation thou art engaged, will become dust (in the grave).
 3. Otherwise—
 If of those men thou be that thy desire is paradise,
 Ease with man, how long makest thou (who art) Parī-born?
 8. Jallālu-d-Dīn. See Ode 517, c. 1.

514, (530).

1. If to the voice of the bulbul and of the turtle-dove, wine thou drink not,
Thee, how may I cure? The last remedy is the cautery.

When (in spring-time), her veil the rose up-lifted; and the bird shouted "hū, hū"!
From the hand, the cup put not. Wherefore makest thou (the reproachful cry)
"hai, hai"?

When, in thy hand, is the water of life,—thirsty die not;
"Die not; living is every thing from water."

Of the colour and perfume of the spring season, lay up treasure;
For keep arriving in pursuit the highwaymen, autumn and winter.

5. Time giveth naught that, back again, it taketh not;
From the mean, generosity seek not; for his existence is no thing (worthless).

The pomp of sovereignty and of command,—how hath it stability?
Of the throne of Jamshīd and of the diadem of Kay,—only a word hath remained.

Treasure-possessing, by the inheritors is kufr,
According to the word of the minstrel, and of the *Sākī*; and to the decision of
the drum and of the pipe.

1. When naught is of avail, they apply burning.
This is from the Ḥadīṣ.
2. If, from the hand, the cup thou put, then is sorrow.

هر signifies:—

- (a) in Persian, hū, "the cry of the owl *Glaucidium Brodaeri*."
(b) „ Arabic, huva, "he is;" in a religious sense, "He (God) is."

هي signifies:—

- (a) in Persian, hai, "alas!"
(b) „ Arabic, hiya, "she is."

See Ode 562, c. 9.

3. The second line of c. 3 is in Arabic; and is often inscribed over fountains.
7. Those who, without trouble, have obtained wealth by heritage,—their wealth thou hast.
That is—

The preserving of wealth, the amassing of it, the practising of avarice with it, the expending of
it on the cup and the minstrel is kufr.

On the hall of the garden of the Abode (the threshold of the perfect murshid),
they have written :—

“Who purchased the world’s favour, to him, woe !”

Generosity remained not ; my word (of counsel), I close ; wine is where ?
To the joy of the soul and the spirit of Ḥātīm Ṭai, (it)—give.

10. God’s perfume (of liberality), the miser perceiveth not. **Ḥāfīz!** come :
The cup take ; liberality, practise ; on me, the responsibility (that saved thou
shalt be).

9. Ḥātīm Ṭai was an Arabian, chief of the tribe of Ṭai, celebrated for his liberality, his wisdom, and his valour. His tomb is at Anwarz in Arabia.

See a translation (out of the Persian) :—

(a) of Ḥātīm Ṭai by Duncan Forbes.

(b) of the Būstān of Sa’di by H. Wilberforce Clarke.

515, (531).

1. (If) awhile, in tranquillity of heart, at one moon of face (the illusory beloved) a glance (thou shouldest make),
('Tis) better than that the kingly crown thou shouldest have ; and, (in perturbation and agitation) a whole life of hāi and hūi !

By God (I swear) that mine is envy of my own eye (falling) on thy cheek,
For pity (full of disaster) is the glance on one of tender-face like this.

Went my heart ; and, to the stranger (from the other world), I know not what
chanced ;
For, went life ; and, from no quarter, hath come a particle of news.

To an end, came my breath ; Thee, fully my glance saw not ;
Save this (to see Thee), to us remaineth not a desire, nor a wish.

5. O breeze ! dishevel not the tress-tip of that Parī-like one (the true Beloved),
As ransom for the thread of one single hair of whom, **HĀFĪZ** (would give) a
thousand lives.

1. Otherwise :—

Awhile in tranquillity of heart, at one moon of face, a glance (to make),—
Better than the kingly crown (to have), and a whole life of hāi and hūi.

هائي (hāi) signifies :—behold !

هوي (hūi) „ :—a cry.

See Ode 514, c. 2.

516, (532).

1. As my love (so) the work of Thy beauty took—— a great perfection ;
 Happy be on this account that, this beauty (of love and of form) hath not
 (even)—— a little decline.

In my imagination, it cometh not that in the (vain) imaginings of wisdom,
 In any way, should come more beautiful than this—— a form.

That moment when, with Thee, I may be, the space of one (long) year is (only)
 —— a short day ;

That moment when, without Thee, I may be the (momentary) twinkling of the
 eye is—— a long year.

Life's delight would have been gained, if, with Thee, for us,
 Ever in life (only) one day had been the lot of—— a great union.

5. O beloved ! in sleep, the image of thy face how may I behold,
 Because, out of sleep, my eye seeth naught save—— an image ?

On my heart, bestow pity. For, from love for the lovely face,
 My powerless body became slender (and wan) like—— a new (crescent) moon.

Hāfīz ! if thou desire union with the Beloved, make no complaint ;
 For thee, on account of separation, is necessary greater than this——
 a load.

4. شد (it became ; it went) signifies :—

(a) میشد it would have been.

(b) بُریاد شد it went to the wind.

Observe that روزی signifies :—

“One day,” and also “lot.”

When شد (in the first line) has meaning (b) عمر حاصل is a qualifying adjunct to خط
 In some copies, in the second line, نشد occurs in place of شد

In this case, the explanations are :—

(a) i. If union with Thee had been ours, life's delight would have been gained, notwithstanding
 that ever, one day, in a whole life, union with Thee was not gained.

ii. Although in a whole life, union with Thee had not been gained, notwithstanding that, in
 expectation, life's delight would have been gained.

(b) By reason of want of union with Thee, the delight of life-acquisition went to the wind.

Add to the first line,—

If union with Thee had been.

5. In my eye, is no sleep.

517, (533).

1. From the cypress-bough, in Pahlavī shout, the bulbul,
Last night, the lesson of the stages of spirituality (the Maṣnavī of Jalālu-d-Dīn
Rumī) kept saying :—

“Come, for the rose hath displayed the fire of Mūsā,
“So that, from the (fiery) bush, the subtlety of the unity (of God), thou mayst
hear.”

Melody-measuring and jest-uttering, are the birds of the garden,
So that, to Pahlavī ghazals (and Persian subtleties), wine the khwāja may
drink.

Happy the time—the (quiet) mat of beggary ; and the sleep (thereon) of tran-
quillity,
For, not befitting the khusravī crown is this ease.

5. Naught from the world took Jamshīd, save the (world-viewing) cup ;
Ho ! on worldly chattels, bind not thy heart.

Darvīsh and beggar, I am ; yet, equal, I make not—
The ragged felt (darvīsh) cap to a hundred (splendid) khusravī crowns.

To his son, the years endured (old) villager spake how well,
Saying :—“O light of my eye ! save that sown, thou reapest naught.”

Man's house with the glance, thy eye hath darkened ;
Thine, be no wine-sickness ! For, intoxicated, happy thou goest.

1. پهلو signifies :—
a city, the region of Iṣfahān, Rai and Dīnwar.

پهلوي signifies :—

One of the seven ancient languages of Persia ; a language of the city. See Ode 211, c. 6.
Maulāna Jalālu-d-Dīn Rūmī (b. 1207, d. 1273) founded an order of darvīshes, ṣūfis, in Iconium
(Asiatic Turkey), where he is buried. His works are regarded as the effect of inspiration,
only inferior to the Qurān.

2. The second line refers to the burning olive bush wherein to Mūsā God revealed himself, saying :
Anā Allāhu “I am God.”

This tale of wonder of inverted fortune, hear ;
 Us, the beloved, with the (revivifying) breath of 'Īsā, slew.

10. To the slave's verse, wine drink. Thine, be no heart-straitedness !
 On the head of worldly chattels, (be) dust after thee.

Perchance, more (than his due), Ḥāfiz's allowance (of wine) the Sākī gave,
 That disarranged became the Maulavī's turban-tassel.

11. Ḥāfiz is here represented as a Maulavī.

The couplet means that the Sākī gave Ḥāfiz more than his (due) allowance.

518, (534).

1. (O beloved!) come ; towards us this hatred exercise not ;
For the light of ancient society,—— thou hast.

My counsel hear ; for this pearl (of counsel) much better (is)
Than that jewel that, in the treasury,—— thou hast.

(O Sāki!) to the cry of the poor wine-drinkers come. (Them, give wine) ;—
For God's sake,—if the wine of last night—— thou hast.

But, to the profligates, thy face how mayst thou show,
Thou who,—the mirror of the sun and of the moon,—— thou hast ?

5. O Shaikh! sense, keep ; against the profligates speak not ;
Lest that with God's love hate—— thou have.

(O Zāhid!) fearest thou not my fiery (burning) sigh ?
Thou knowest, the woollen khirka, (easily consumed)—— thou hast.

Hāfiz! I have not seen (verse) more beautiful than thy verse,
Which, in thy heart,—by the great Kuran (I swear),—— thou hast.

5. O Shaikh! of the profligates, complain not ; their defect, reveal not ; for whatever they do, God doeth.

Then, thou mayst say that hate thou hast with the decree of God, to whom evil thou imputest.

6. From پشمینه (wool) they make tinder. Upon the woollen khirka, fire quickly seizeth.

519, (526).

1. In my eye, the eye-brow of one moon of form, I have made ;
The fancy of one fresh of down, I have pictured—— a place.

The hope is that the order of my love-play
May reach from that bow-eyebrow to the rank of—— a (beautiful) Tughrā.

From the hand, went my head ; from expectation, my eye consumed ;—
In desire of the head and of the eye of—— an assembly-adorned.

In that place where, with a glance, the lovely ones strike the sword,—
Wonder not, at a head which, hath fallen (severed) at—— a foot.

5. (From separation), perturbed is my heart ; fire to the ^{*}khirka, I will set (and,
from this, escape) :
Come, come ; for, glorious, it will make—— a spectacle.

Since, from His (the true Beloved's) face the (effulgent) moon in the bed-
chamber is mine,
For the twinkling of the star (the illusory beloved) where is (even)——
a little solicitude?

My heart's rein I, the darvish, have given to that one (God),
To whom, for any one's crown, or throne, is not (even)—— a little solicitude.

Separation or union—what mattereth it? The Friend's will, seek :
For, from Him, (aught) beside (union with) Him, vain is—— a wish.

4. The second line may be :—

At a head which at the foot hath fallen (in obeisance), wonder not.

8. Separation, or union. Both are equal.

If He approve of separation, separation, seek ; if He approve of union, union, seek.

In the day of events (of death) make ye our coffin of the (lofty) cypress,
For, we go with the mark of—— a lofty one.

10. For scattering (on Ḥāfīz), through exceeding desire the fishers bring forth
pearls,
If Ḥāfīz's bark should reach—— a sea.

520, (525).

1. By His (the true Beloved's) soul I swear that if power of (sacrificing) my life
 ————— had been,
 The humble offering of His slave, it—— would have been.

If foot-bound to His tress, my heart had not been,
 In this dark dust-heap (this world), rest mine, how —— would have been ?

Would to God by my door, like a flash of light, he had entered,
 (So) that, on my two eyes his order current —— had been !

In face, like the (resplendent) sun of the sky, peerless of climes is He :
 In heart, alas, that (only) a little kind He—— should have been.

5. Him, even in sleep, I see not. What room for (speaking of) union ?
 When this (union) might not be, (Him), we saw not. Would to God that (the
 beholding of Him in sleep)—— had been.

Confessor, in service to His stature, the (tongueless) cypress——
 would have been,
 If, to it, like the noble (ten-tongued) lily, tongue —— had been.

Forth from the screen, when would have fallen Ḥāfīz's wail (of lustrous verse),
 If not fellow-companion of the birds, morning-singing, he—— had been ?

522, (537).

1. Perchance, with desire (of *khilvat*) by the marge of a pool, thou sittest not,
If not, every calamity, that thou experiencest, all thou experiencest from self-seeingness.

(I conjure thee) by God, Whose chosen slave, thou art,
That, to this ancient slave, none thou choose (prefer).

After this (together are)—we and beggary. For, at the head of love's stage,
To (wretched) way-farers (lovers) is no remedy save wretchedness.

Thee, the *Khusrau* of those moon of face, respect and shame did ;
Afarin on thee ! for, worthy of a hundred such thou art.

5. If, in safety, love's deposit I take, there is no fear ;
Easy is the state of being void of heart (heart-bereft) if be not the state of being void of faith (infidelity).

If, as to the watcher's tyranny patience I exercise not, what may I do ?
To (wretched) lovers, is no remedy save wretchedness.

From thy sincere slave, a disinterested word, hear,
O thou that, the cynosure of great ones, truth beholding, art !

A dainty one like thee,—pure of heart, pure of nature,—
That is best that, with evil men, thou sit not.

1. O Heart-ravisher, Who, from exceeding independence, displayest not Thy face in the mirror, perchance, through desire Thou sittest by the bank of a (flashing) stream; and (for the injustice that, from the power of Thy beauty, heart-distracting, passeth over lovers)—giveth justice.
If not, the unjust blood becometh thy skirt-seizer ; and every calamity that ariseth, ariseth from thee.

When from the place of *khilvat* into splendour Thou comest ; and to the seekers, Thy face showest,—the lovers all begin " Oh woe is me ; " and, like the half-slain bird, trepidation, display.

The second line may be :—

If not, every calamity that thou seest, thou seest, all from thyself.

3. The second couplet occurs in c. 6.

8. نازنینی may be written with :—

- (a) the *yā*, e nisbat (the *yā* of affinity), in which case, there is no difficulty.
(b) the *yā*, e tankir (the indefinite *yā*), difficulty.

Pity cometh mine that, to the spectacle of the sward, thou movest;
 For, more pleasant than the red rose; and more frēsh than the wild white rose,
 ————— thou art.

10. O rose (beloved)! wonderful,—with (all) thy grace thou sittest with the thorn
 (the watcher);
 Apparently, in it, the (good) counsel (of thy welfare), thou seest.

From the rose-garden, arose a morning breeze in desire of thee;
 For, like the beautiful, red, beperfumed rose; and, like the wild white rose,
 fragrant————— thou art.

From left and right, the bottle-play of my (bloody) tears thou seest:
 If a moment, on this spectacle-place of (my) vision, thou sittest.

O candle of Chigil! with this delicacy, and heart-alluringness——— thou art;
 Worthy of the banquet-place of Khawja Jalālu-d-Dīn,——— thou art.

چر signifies in case:—

(a) “when;” and the second line is the consequence.

(b) “like;” “ “ “ predicate; and “a dainty one” is the agent to “sit hot.”

According to (a):—

Since thou art dainty, pure of heart, pure of nature,
 That is best * * *

9. To the second line add:—
 No need of the rose garden hast thou.
10. Otherwise—
 O rose! wonderful,—through courtesy, thou sittest with the thorn (whence, save injury, naught cometh);
 Apparently, in that (courtesy) the good counsel of time, thou seest.
12. شیشه‌بازی (bottle-playing) signifies:—
 (a) a dance, in which, supporting on the head bottles full of rose-water, they dance; and allow none of the bottles to get out of place.
 (b) sport, pastime.
 (c) On the day of 'īds (a'yād), glass-makers put red water into bottles; and sell them to boys, who therewith sport.
 (d) bloody tears, which, into his own bosom, the lover sheddeth.
13. Maulānā Jalālu-d-Dīn-i-Rūmī (b. 1207, d. 1273).

Taketh the patience of the heart of **Hāfiz**, the torrent of these streaming tears,
O pupil of my eye! come to my aid.

14. متعلقه (the black of the eye) signifies :—
the pupil of the eye.

(a) If بینی be Persian—

Powerfulness hath reached perfection; and brought powerlessness of disaster.

O pupil of my eye! if thou approach and discover my powerlessness, thou wilt not turn
thy face, from me.

(b) If بینی be Arabic—

O pupil of my eye! my readiness behold; and me, discover. For what taketh perfec-
tion, also taketh declination.

523, (545).

1. On the day of judgment, thee the sky happily aided ;
Let us see—thanks, how thou mayst offer ; in thanks, what thou mayst bring.

In love's street, kingly rank they purchase not
(Here) make confession of service ; and claim of attendance.

That one who fell ; and whose hand, God seized,
Say :—“(So that thy hand, God may seize) on thee, be it that the grief of the
“fallen thou mayst suffer.”

Sāki! with the reward for tidings of joy enter by my door,
So that, one moment, forth from my heart, grief thou mayst take.

5. In the highway of rank and of lordship is many a danger,
That (is) best that by this acclivity, light of burden, thou pass.

(Together are)—the Sulṭān and the thought of the army, and the passion for
treasure, and (the pomp of the) crown :

(Together are)—the darvīsh, and tranquillity of heart, and the corner of
ḳalandardom.

To the limit of thought and spirit is the success of desire ;
From the king,—the liberal gift ; from the grace of God,—aid.

One ṣāfi-istic word, I will utter ; permission is there ?
“O light of the eye! peace (is) better than war and dominion.”

Hāfiz! from thy face, the dust of poverty and of contentment wash not ;
For, better (is) this dust than the work of alchemy.

3. Unless one falleth, one cannot be raised.
Fall ; and, thee, God will raise.
6. Ḳalandar. See Ode 58.

524, (547).

1. Two friends (holy travellers) good of understanding, and of old wine — a quantity, two "mans,"
 A little leisure, and a book, and — a sword-corner.

For this, and the next, world I give not this state;
 Though, (of carpers) momentarily, fall upon me — a crowd.

1. باده (wine) signifies:—

Love which is the deposit (without charge) in the nature of holy travellers from the great Lord God, whereof their deeds give proof.

در مانی (two mans) signifies:—

one man (1 gallon) for each of the two friends.

(man) signifies:—

(a) forty sirs (آتر)

(b) „ travellers.

The value of the man is:—

	fb
man-i-Tanris	= 6'34
„ Tabriz	= 6'50 (Tahrān).
„ Bushahr	= 7'80
„ Shirāz	= 12'68
„ Shāh	= 13'00 (Iṣfahān, Yazd).
„ Hind	= 82'13

فرغت (leisure) signifies:—

(a) being free from the world's vicissitudes.

(b) being void of attachment to property, to offspring, to relations, and to family.

Calamities breed calamities, whereof each one is a barrier to the Path.

کتاب (book) signifies:—

the book of God, wherein are written accounts of those gone before.

چمن (the sword) signifies:—

the world.

- Since I know the decree—"First the Friend, then the Path,"—I desire a wise friend, so that we may be two wise friends together; and may, through the recollection of that ancient love (which is a deposit in the holy traveller's nature), scatter a great fire in our own nature; may, with delight and desire, pass life; may turn aside our perturbed heart from attachment to property or to person; and may with the book, which is the guide to the comprehending of the ancients and the moderns (متقدمین; متاخرین), sit in a corner together.

Thus, may the doors of manifestations be opened; and the splendours of viewing face to face be gleaming.

Every one who, for the world's treasure, gave the treasure of contentment,
Sold, the (precious) Yūsuf of Egypt for—— a very paltry sum.

Come; for not less becometh the amplitude of this workshop (the world),
By the austerity of one like thee; or, by the profligacy of——
one like me.

5. On the day of events (of death), with (cheering) wine, 'tis necessary to tell one's
grief;
For, on none, is reliance at—— a time like this.

Happy of heart, in a corner sit; and behold
That none keepeth in mind so strange—— a calamity.

In the hand of the mean (the watcher), I keep seeing my idol (the beloved);
Thus, the (vengeful) sky recognised the right of service of——
one like me.

In the mirror of the Picture-establisher (God), the hidden form, behold:
If, for thee out of the country of contentment, desire maketh——
a native land.

O heart! strive thou for patience. For God delivereth not
A seal-ring so precious (as patience) to the hand of—— an evil one.

10. From the fierce wind of vicissitude, one cannot see,
That, in this sward, hath been (even) a red rose, or—— a wild white rose.

From this simūm (blast of lust) that, by the garden-borders, passed,
Wonder! that (from the heart of love's lust) the colour of a rose remaineth, or
the perfume of—— a jessamine.

3. "The paltriest price." See the *Qurān*, xii. 20.

4. "The world's workshop." See John, v. 17.
"My Father worketh hitherto; and I work."

6. This Ode was written when the Turkamāns had taken Shirāz.

10. The wild white rose "signifies:—
the fair ore of Shirāz.

I have heard that, for dogs, thou appointest a collar ;
 On Ḥāfīz's neck, why placest thou not—— a rope ?

Ḥāfīz ! in this calamity, ruined became time's temper ;
 Where is the thought of a physician ; or the judgment of—— a Barhaman ?

12. The Ḥadīṣ saith :—

The world is carrion ; they that seek it are dogs.

13. Barhaman signifies :—

(a) a "brahmin."

(b) an ardent lover.

(c) a very learned man.

See Ode 556, c. 5.

525, (546).

1. Not, in all the cloisters of the magians, is like me——

a distraught one

(In) one place, the khirka (my existence is) the pledge for wine ; the book (the heart in)—— another place.

The heart, which is a royal mirror, hath (by worldly affairs and by the dross of sin) a great dust, (the prohibitor of divine bounty) ;
From God, I seek the society of—— one, luminous of opinion.

From my eye to the skirt, I have established streams (of tears), so that, perchance,
In my bosom, they may place—— one, straight of stature.

The bark (-shaped) cup, bring ; for, without the Beloved's face,
From the heart's grief, every corner of the eye hath become——
a great ocean (of tears).

5. By the hand of an idol, wine-selling, repentance I have made ;
That again, wine I drink not without the face of——
a banquet-adorned.

The mystery of this subtlety, perchance, the candle will bring to its tongue ;
If not, for speech, the moth hath not (even)——
a little solicitude.

To me, mistress-worshipping, speak not of aught beside ;
For, beyond her and the cup of wine, for none is mine, (even)——
a little solicitude.

1. دیر مغان signifies :—

This world, the place of discovering the absolute existence.

خرقه (mantle) signifies :—

The existence of the holy traveller, the end of whose travelling of the stages of ṭarīkat is the beginning of entrance into love's mansion.

دفتر (book) signifies :—

the traveller's heart, darkened with thought and deliberation.

2. The "one luminous of opinion" signifies :—
the murshid.

If of the way of its (beauteous) eye, the narcissus boasted,—grieve not (for,
vision, it hath not) ;

The man of vision goeth not in pursuit of—— a non-see-er.

How pleasantly to me came this tale when in the morning time, said,
At the door of the wine-house, with drum and reed,—— a Christian :—

10. "If the being a musulmān be of this sort that Ḥāfiz is,——
"Alas, if, after to-day, be—— a to-morrow."

10. In the second line, is denial of the resurrection. Therefore, Ḥāfiz put the words in the mouth of a tarsā (c. 9), which signifies a Christian, an infidel, a fire-worshipper.
In Sir Gore Onsley's notices of Persian poets, 1846 (p. 32) this couplet is quoted. See Ode 556, c. 7.

526, (548).

1. Last night, in sleep, I saw that forth, a great moon—— had come,
From the reflection of the face whereof, to an end, the night of separation——
had come.

The explanation is what? The much journeyed Friend (the true Beloved)
arriveth;
O would that by my door, He, splendour-giving and adorned,—— had come!

My **Sākī**, auspicious of omen!—whose mention be for good——
Ever, by my door, with the goblet and the cup, he —— used to come.

Happy, had it been if, in sleep, his native land he had seen;
So that the guide to us, the recollection of its association ——
would have come.

5. That one who, thee, road-guide to stone-heartedness, made,
O would that against a stone (so that he might fall), his foot—— had come.

If, with force and gold, to our hand, the bounty of eternity without beginning
(union with the true Beloved) had come,
The water (of life) of **Khizr**, Sikandar's portion—— would have come.

My soul, I would have scattered for Him, that Heart-cherisher, if,
Like the pure soul, splendour-displaying, into my bosom, He—— had come.

(O true Beloved! wherefore fleest Thou?) Be memory of that time, when, from
roof and door, to me,
The message of the Beloved and the letter of the Heart-ravisher, ——
used to come.

2. Couplets 1 and 2 form a *ḳiṭā'band*.

3. See Ode 249.

6. Not by man's choice or power, is union with the true Beloved. Whatever in eternity without
beginning is decreed, the portion becometh.

"Honour, Thou givest to whom Thou wishest; whom Thou wishest, Thou degradest."

Qurān, P. Discourse, Section viii "Opinions of the A'shariyyin," clause i.

7. Beyond limit, is my desire of union.

Such power of tyranny, Thy watcher where would have obtained,
 If, one night, to the Ruler's door, an oppressed one—— had come?

10. Love's desire, how know the immature ones of the Path?
 One of ocean-heart (generous) seek ; and a bold one (who is)—— a chief.

If, in Ḥāfīz's way, another had written,
 Agreeably to the nature of the king, skill-cherishing, it—— would have come.

527, (550).

1. 'Tis a time when expectant, us—— thou keepest ;
 Not in the way of others, thy slaves,—— thou keepest.
- Not opened towards me became the corner of the eye of thy satisfaction ;
 Like this, the honour of those possessed of vision—— thou keepest.
- (O true Beloved !) from the stain of grief (of separation) from Thee, escaped
 neither the rose nor the bulbul in the garden ;
 All clamouring, garment-rending,—— Thou keepest.
- Best that Thou cover up that arm when, for the sake of colouring,
 In the heart's blood of those full of skill, Thy hand—— Thou keepest.
5. O heart ! the father of experience of the end, thou art. Wherefore (is it that),
 Desire for the love and the fidelity of these youths—— thou keepest ?
- Departed heart and faith ; but truly I cannot speak,
 For in respect of them (heart and faith), me, consumed of heart,——
 Thou keepest.
- Though, profligacy and depravity are our sin, yet,
 A lover spake, saying :—" On them (profligacy and depravity), the slave——
 Thou keepest."
- O thou that, in the coloured tattered garment (of the Ṣūfī), seekest the delight
 of the presence (of God)!—(it, how mayst thou obtain ?)
 Wonderful ! by those void of knowledge, hope of satiation—— thou keepest.
10. O eye and lamp ! since the narcissus of the garden of vision thou art,
 With me, heart shattered, the head heavy wherefore (is it that)——
 thou keepest ?
- Since, to the rose and to the bulbul, the breeze breathed the page of Thy beauty
 (and therewith made them acquainted),
 Distracted of state and expectant, all—— Thou keepest.

From the mine of the other world, is the jewel of the (world-viewing) cup of
 Jamshīd (the 'Ārif acquainted with m'arifāt);
 From the clay of the pitcher-makers (dry zāhids), desire (for this jewel vainly)
 ————— Thou keepest.

Ḥāfīẓ! in reproach, abandon not the day of safety;
 From the passing world, what expectation (is it that) ——— thou keepest?

528, (549).

1. One morning to the garden I went a rose to pluck,
Suddenly, came to my ear the clamour of——

a bulbul.

Like me, wretched, in love for a rose, entangled he was ;
And into the sward, by his plaint, cast——

a clamour.

Momently, in that garden-sward, I sauntered ;
On that rose and bulbul, I kept——

a-musing.

The rose became the lover of the thorn ; and the bulbul, the associate of love
(and its pain) ;

Not a change to this (the rose) ; nor to that (the bulbul),——

a change.

5. When, in my heart, the bulbul's voice impression made,
I so became that mine remained not——

a particle of patience.

Of this garden, many a rose keepeth blossoming. But,
From it, without the calamity of the thorn, none plucked——

a rose.

Hāfiz! of this centre-place of existence, have no hope ;
A thousand defects, it hath ; it hath not——

a single excellence.

529, (553).

1. With this beauteous writing that on the rose of thy cheek——

On the page (leaf) of the rose, and of the rose-bed, the line (of effacement)
 —— thou drawest,
 thou drawest.

My tear, sitting in the fold of the hidden house,
 From within the seven screens to the market (of renown)—— Thou drawest.

By the perfume of thy tress, the sluggish mover like the (soft) morning breeze,
 Momently, in bond and chain into (swift) action,—— Thou drawest.

Momently, in recollection of that lip, wine of hue; and of that intoxicated eye,
 Me, from khilvat to the vintner's house,—— Thou drawest.

5. (O true Beloved!) Thou saidest:—"Thy head bound to our saddle-strap is fit:"
 'Tis easy (here is my head), if the trouble of this load,—— Thou endurest.

With (against) Thy eye and eye-brow, what deliberation of heart may I make?
 Alas this bow that, against me miserable,—— Thou drawest.

Come back! so that, with Thy cheek, far I may put the evil-eye,
 O fresh rose, that, from this thorn (Hāfīz, possessed of imperious lust), Thy
 skirt—— Thou drawest.

Hāfīz! from the favour of time, what more seekest thou?
 Wine thou tastest; and (through the hand) the heart-possessor's tress——
 thou drawest.

1. Thy beauty effaceth the beauty of the rose.

2. "The seven screens." See Ode 364, c. 5.

10. Not love's way is ever pleasure and ease ;
If, our companion, thou be, drink the poison of—— a great grief.

O king ! in Ḥāfiz's hand is naught worthy of thy value
Save the supplication of a night ; and the prayer of—— a morning.

11. See Ode 544, c. 3, 15.

531, (582).

1. From the street of the friend (the perfect murshid), came the fragrant breeze of
the nau-ruz (guidance in the Path to God) ;
From this breeze, if thou desire aid, the lamp of the heart,——
thou mayest kindle.

If, like the red rose, a particle of (red gold) thou hast, for God's sake, expend it
in pleasure ;
For caused Ḳarun's errors, the passion for—— gold-gathering.

A wine like the pure soul, I have ; yet its detraction, the Sufi maketh ;
O God ! let not ill fortune be the sage's portion—— (even one day) !

Seeking the path of (the true Beloved's) desire is what ? 'Tis the abandoning
of our own desire ;
The crown of sovereignty is that which from this abandoning,——
thou stichest.

5. The lament of the turtle-dove by the marge of the stream, I know not where-
fore it is ;
Perchance, like me, a grief it hath—— night and day.

Separated became thy sweet friend (the murshid). O candle ! now, sit alone
For this the sky's decree is whether thou be content ; or whether——
thou consume.

1. The nau-ruz, the first of the month Farwardin (March), when the sun is in Aries, and is a festival
instituted by Zoroaster, lasting from three to six days.

It is said that on this day :—

(a) Jamshid (B.C. 800) entered the palace of Persepolis (Takht-i-Jamshid, or Istakhar)
which he had built ; and that he ordered the day to be kept as a feast.

(b) God began the creation, and ordered the planets to move in their orbits.

On this day, the king attended by his nobles and by the army marcheth out of his capital ;
revieweth the army ; receiveth tribute and presents ; and giveth dresses of honour to the
chief nobles.

The nau-ruz is known as :—

nau-ruz-i-Jamshid

'ad-i-sultân

" " kadim

'ad-i-bahâr

" " nau-ruz

" " Jamshid.

The day of the new year (observed by Muslims, Persians, Armenians) is the day on which the sun
entereth Aries (the first mansion). The Jews observe the festival ten days later.

Within the screen, speech I utter; forth from thyself, like the rose-bud (from the bud) come ;

For, not more than a space of five days, is the order of the chief of—a nau-rūz.

Excluded from the means of joy, in wonder of knowledge, one cannot be ;

Sākī! come ; to the fool arriveth the largest—— victual-portion.

O heart! go ; wine drink ; and profligacy and the abandoning of hypocrisy practise :

For a Path better than this, I wonder whether—— thou mayst learn.

10. To the garden, go that, from the bulbul, love's mysteries thou mayst take to mind ;

To the assembly, come ; so that from Hāfiz, ghazal-singing,—— thou mayst learn.

The Burhān-i-kātib, the Farhang-i-Jahāngiri, the Anjuman Arā, and others, are of opinion that the new year began on Urmuzd-rūz, the first day of Farwardin (March).

From the first to the sixth day was called—nau-rūz-i-kūchak ; from the seventh to the twelfth,—nau-rūz-i-buzurg.

When the sun entereth the vernal equinox is the nau-rūz.

8. "The fool." See Ode 549, c. 4.

532, (551).

1. (O **Sāki**!) of that (pure) wine of love (for God) whereby matured becometh every immature one,

Although it is the month of Ramazān (so that I may escape from this immaturity and to maturity, attain) bring—— a great cup.

Passed days, since the hand of me miserable clasped not,
The leg of one box-tree of stature; the arm of—— one silver of limb.

O heart! though the fast (of Ramazan) be the dear guest,
Regard its society a gift; its going—— a favour.

Now (in the Ramazan), to the cloister-door fleeth not the wise bird,
For, at every assembly of exhortation, is placed—— a snare.

5. No complaint, do I make of the *zāhids*, ill of nature. The way is this: —
That, when a (bright) morning dawneth, in its pursuit falleth —— a (dark) evening.

1. Drawing the raw juice from the grapes, they put it into jars which awhile they bury.
When the fermenting juice gathers foam, they consider it mature.
On the wine in the jars, they sprinkle willow-ash; and wait for the dregs to settle and for the pure wine to rise.

They call:—

(a) **مَيِّ خَلْمٍ** "the pure (raw) wine;" this, they sell to the rich.

(b) **رَاقٍ** "raq," the liquor produced by distillation of the dregs. This has neither the strength, nor the flavour, of **مَيِّ خَلْمٍ**.

مَاءُ رَمَضَانَ (the month Ramazan) signifies:—

austerity and piety, whereby purifying and the power of seeing clearly are gained. See Ode 113, c. 1.

That love, that descendeth the palate of the immature one, freeth him from immaturity; and by its own maturity, maketh him mature.

Though it is the time of austerities; and love's burden, I am not fit to bear, bring a cup, that may make mature our immaturity; and may quench the bitterness of the palate.

This is from exceeding desire, and exceeding bitterness of palate.

5. The enemy in pursuit of the *zāhid*, is his own ill-nature. Doubtless, he will receive the requital of his ill work. Of the *zāhid*, intent on my injury, I complain not.
The (bright) morning I am; he is the (dark) evening.

When, to the spectacle of the sward, my Friend moveth,
 O footman of the breeze ! from me to him, convey—— a messenger.

A companion, who night and day drinketh pure wine,—where?
 Is it that he maketh recollection of—— a dreg-drinker?

O Ḥāfiz ! if the justice of the heart, thee the Āṣaf of the age give not,
 With difficulty, thou bringest to hand thy desire through——a great selfishness.

7. "The dreg-drinker" is Ḥāfiz.

533, (557).

1. In the morning time, a way-farer, on the confines of——a land,
Kept saying this enigma to——a companion :—

“O Šafi! pure, becometh wine at that time,
“When, in bottle, it bringeth forth (accomplisheth)——a forty days’ space.”

If the finger of a Sulaiman be not (to wear it),
What special excellence giveth the engraving of——a seal stone?

A hundred times, vexed is God with that *khirka*,
Whereof, a hundred idols (of hypocrisy) are in——a sleeve.

- 5 Dark became the inward parts. It may be that, from the hidden,
A lamp, may uplift——a *khilvat*-sitter.

Though (only) a name, without trace (of reality), is generosity,
(Yet), thy need present to——a noble one?

O Lord of the harvest! recompense shall be thine,
If, a little pity, thou show to——a (poor) corn-gleaner.

In none, I see pleasure and ease;
Neither, the remedy for a heart; nor, the pain of (working for)——
a faith.

Neither hope of loftiness to the (lofty) spirit;
Nor love’s picture on the tablet of——a fore-head.

2. Without labour, *ma’rifat* and divine mysteries cannot be acquired.

5. *Khilvat*. See Ode 67.

Khirka. “ ” 124.

6. *تارئينى* (a noble one) signifies :—one daintily reared in luxury.
Perchance, he may pity thee.

10. Neither for Hāfiz, present—reading (the Kūrān) and khilvat :
 Nor for the sage,—— a knowledge of certainty.

The wine-house-door (the threshold of the perfect murshid), show : so that I may
 inquire,
 My own end from—— a fore-see-er.

Although the way of lovely ones is cruel (haughty) of nature,
 What will it be if thou be content with—— a sad (humble) one ?

11. "The fore-see-er" signifies :—
 the murshid.
12. This is the second Ode in which the name of Hāfiz is omitted in the last couplet.
 See Ode 505, c. 14.

534, (561).

1. Since my Sulaimā went to 'Irāk.

Through love for her, I meet with what I meet with,—(the pain of separation).

Ho! O camel-driver of the friend's litter!

Towards your riders (of the camels of the kārván), great hath become my longing.

From not seeing the beloved, blood became my heart;

Now evil betall the days of separation!

Into the Zinda stream (of Isfahan), cast thy wisdom; wine, drink,
To the shout of youths of 'Irāk.

5. O minstrel, sweet singer, sweet speaker! prepare

An 'Irāk note in Persian verse.

Back to my recollection, youthfulness bring—

The sound of the harp and the hand-waiving of the **Sāki**.

The remaining wine, give, so that, intoxicated and happy of heart,
My remaining life, I may scatter (as a sacrifice) on friends.

Sāki! come; me, the heavy riḡl give;

God give thee to drink from a full cup.

A moment, with well-wishers, be concordant;

Affairs of concord, plunder reckon.

10. The spring of life is passed in the sword of thy care:

O time of union! God protect thee.

1. In Arabic, are:—

couplets 1, 10, 11, 14, and 15; and the second lines of couplets 2, 3, 8.

Sulaimā signifies:—little Salmā.

8. "Riḡl." See Ode 557, c. 1.

Opportunities of union passed without our being aware ;
Behold ! now, in the essence of separation, I am.

O daughter of the vine ! the pleasant bride, thou art ;
But, sometimes, worthy of divorce, thou art.

The lonely (un-married) Masīḥā, it suiteth
That, fellowship with the sun, he should make.

Me, from union with chaste damsels, old age forbideth.
Save the kissing of the cheek, and the embracing (of the person).

15. My (scanty) tears after (separation from) you, regard not mean ;
For, from (small) streams, many a (great) sea is collected.

Not our lot, is the union of friends ;
Ḥāfīz ! ghazals of 'Irāk, utter.

A Humā like thee, lofty of rank, and greed for the (rotten) bone how long?
 Alas that shadow of fortune, that, on the mean,—— thou castest.

10. Ḥāfīz! to the lovely ones, give not thy heart. Behold those deeds of un-
 faithfulness,
 That, to the men of Khwārazm, did the saucy ones—— of Samarkand!

To the verse of Ḥāfīz of Shīrāz, dance and whirl
 Those dark of eye of Kashmīr, and the saucy ones—— of Samarkand.

9. اهل ū (the mean) signifies :—

- (a) the watcher.
 (b) love of the world.

- حما (the Humā) signifies :—

- (a) the beloved.
 (b) the rank of man.

See Ode 50.

536, (554).

- 1 O Sākī! 'tis the shade of the cloud, and spring, and the stream-bank;
I say not, do what. Of the men of heart (Şufis), thou art. Do thou thyself——
say.

From this picture (of outward Şufis), cometh not the perfume of one coloured-
ness (constancy). Arise,
With pure wine, the (deceit-) stained and tattered garment of the Şufi,——
wash.

Mean of nature, is the world; on its generosity, rely not;
O world-experienced one! from the mean, stability of foot do not thou——
seek.

Thy ear open. For, this lament, the bullbul saith:—
"Khawaja! deficiency commit not; the rose of the grace (of God)——
smell."

- 5 Thee, two counsels I make. Hear; and a hundred treasures bear away:
"By the door of pleasure, enter; in the path of defect, do not—— strive."

The true Beloved's face, thou seekest? Fit, the mirror (of the heart) make;
It not, ever blossometh not the (red) rose and the wild (white) rose from (hard)
iron and from——
(base) brass.

Before that, dust in the wine-house thou becomest
In the pavilion of the wine-house, a space of one or two days,—— strive.

For thanks for that, that again to spring thou hast reached,
The root of goodness, plant; the rose of the grace (of God)—— smell.

Thou saidest:—"From our Hāfiz, cometh the perfume of hypocrisy:"
Ālarin be on the breath for well thou broughtest—— a great perfume.

The second line may be:—

I say not do what. If a man of heart thou be, do thou thyself say.

537, (559).

1. The salutation of God—as long as nights recur (till the judgment day);
And as long as the lutes of two, or three, strings respond (to each other; or to
the singer)——

On the valley of Arāk, and on him who is therein;
(On) my dwelling on the bend of the hill above the sands!

The prayer-utterer for travellers of the world, I am;
Constantly and perpetually, I pray.

O God! in every stage whereto he turneth his face
Him, in Thy eternal protection, keep.

5. O heart! bewail not. For, in the chain of His tress,
The distraught state is all collectedness (tranquillity).

Of ardent love, I die. O if information were mine!
O when will the bringer of happy news speak of union?

1. In Arabic, are—

couplets 1, 2, 6, and 7; and the last lines of couplets 3 and 13.

As long as nights are established; as long as the sūras and the precepts of the Qurān are the
support to the lips of Muslims; as long as the Qurān is the support of the world whose goal
is eternity.

If حاربت (meaning در گرفتن to choose) be read for حاربت —

The salutation of God as long as nights recur; as long as I choose the Qurān and its precepts.

Since Ḥāfiẓ was a rememberer (Ḥāfiẓ) of the Qurān for whom is ever the reading (with a view
to a remembering) of the Qurān, he said:—

As long as I read the Qurān, salutation * * *

2. Arāk. See Ode 499, c. 5.

If لروی be taken as a proper noun, the second line will be:—

On my dwelling on the sands of the Liwā.

Couplets 1 and 2 form a ḳita'band.

5. Since by the exigency of the revolution of the sphere, traitor, crab of gait, the perturbed state is
the source of tranquillity,—love for Thee is doubtless my ease; and the mention of Thee, my
grief-consoler.
6. Would to God news were mine when the messenger would give news of union! Though the ad-
dress of the angel of death is certain—for, daily, he crieth out; yet, through the defect of
humanity, he is not heard. Nay, the thought of death entereth not the mind.

For, at all times, love for Thee is my rest ;
In every state, remembrance of Thee is my consoler.

Till the judgment-day, the black point of my heart—
Be it not void of consuming and of distraughtness for Thee !

Union with a King like Thee, how may gain,
I, had of name, profligate, careless ?

10. From Thy down, a hundred other beauties increase :
Be Thy life a hundred illustrious years !

Āfarin be on that Painter of power,
Who, around the (full) moon, draweth the line of a crescent (a new moon) !

That thou be is necessary. * If not, easy is
The loss of capital, of rank, and of wealth.

God knoweth Ḥāfiẓ's intention ;
God's knowledge (of my wants) is sufficient for me (without my asking).

Ever the angel of death pursueth man, crying الرحيل الرحيل depart ! depart !
From exceeding carelessness, this call (of death), we hear not. Death is he who causeth the
seeker to reach the Sought.
When shall I obtain news that, from the world's assembly, I may turn my face ; and, in union
with the true Beloved, join ; and ever in Him bind myself.

10. جلالی signifies :—
the name of a Persian era taken from Jalāl-u-d-Dīn, a King of Persia.
11. هلالی signifies :—
resembling (belonging to) the new moon.

538, (560).

1. A salutation, like the pleasant perfume of friendship,
To that man of—— the eye of light :

A salutation, like the light of the heart of the pious
To that candle of the khilvat-place of——piety.

None of my fellow-companions in his place, I see ;
With grief, my heart is become blood. **Sāḳī** (the murshid) ! where art thou ?

The wine, ṣūfī-overthrowing, they sell——where ?
For, in torment, I am from the hand of austerity of——hypocrisy.

5. The covenant of society, the companions have so shattered,
That thou mayst say :—" Verily, hath not been——friendship."

Thy face, away from the street of the magians, turn not. For, there,
They sell the key of the opening of difficulty.

Although within limit, the bride of the world hath beauty,
Beyond limit, she taketh the way of——unfaithfulness.

My shattered heart——if it's be a desire,
Desireth not, from those stone of heart,——a'mūmiyā,ī.

Thee, the chemistry of happiness, I will teach ;
From bad fellowship,——separation, separation !

10. O lust of greed ! if thou leave me,—
Great sovereignty (contentment) I will make in——beggary.

Ḥāfīz ! of time's violence, complain not ;
O slave ! what knowest thou——divine work ?

3. To the second line, add :—

That, from thee, my desire I may gain.

8. Mūmiyā,ī signifies :—a preserving substance wherewith mummies are preserved.

539, (558).

1. In the morning, the invisible speaker of the wine-house with fortune-wishing,
Said:—" (O Ḥāfiẓ!) come back; for an old friend of this court thou art."

Like Jamshīd, a draught of wine, drink, so that, of the mystery of the angels,
Thee, the ray of the cup, world-viewing, may give news.

At the wine-house door, are Ḳalandar-profligates,
Who take (away); and give the imperial diadem.

Beneath the head, the brick; and the foot on the summit of the seven stars
(Pleiades):

Behold the hand of power; and the dignity of—one possessed of dignity!

5. (Together are)—our head and the door of the wine-house, the side of the vault
whereof
(Is) uplifted to the sky, (though) the wall be of this lowliness.

O traveller of the Path! to the beggars of the wine-house door,
Courteous be if, acquainted with the mysteries of God, thou be.

O heart! if thee, the kingdom of poverty, they give,
Thy least territory will be from the moon (above) to the fish (beneath support-
ing the earth).

Without the road-fellowship of Khizr, this path travel not;
'Tis the ḡlmat; fear the danger of road-losing.

The door of poverty, thou knowest not (how) to beat. From the hand, let not
go,—

The seat of Lordship, and the royal assembly of Tūrān.

9. Thou knowest not how they acquire poverty.
Muḥammad said:—Al fukhrū fukhrī, poverty is my glory.

10. O Sikandar ! (patiently) sit ; useless grief, suffer not ;
For, thee, the water of life, they give not (even) on account of sovereignty.

Ḥāfīz, crude of greed ! of this tale, have shame :
What is thy work, reward for which two worlds thou desirest ?

10. By his own work, every one reacheth to his desire.

540, (563).

1. Alas! full, full of pain is my heart, — a plaister!
 O God! through loneliness, to (giving up) life my heart hath come; —
 a companion!

From the swift moving sky, hope of ease, hath who?
 O Sākī! a cup bring, so that I may rest — a while.

Arise. To the saucy ones of Samarkand, let us give our heart;
 For, from its breeze, the fragrance of the river Mulian (the Oxus) cometh —
 anon.

To a wit, I said:—"Behold these circumstances." He laughed and said:—
 "A work, difficult; a state, the father of wonders; perturbed, —
 a world."

5. In the pit of patience, for that candle of Chigil, I consumed;
 Of our state, the King of the Turkāns (Tūrāns) is careless. Where —
 a Rustam?

In the Path of love-play, calamity is safety and ease;
 Wounded be that heart that with (on account of) pain desireth —
 a plaister!

No path, into the street of profligates, is for the man of desire and indulgence
 A wayfarer is necessary, — a world-consumer; not a raw one, without —
 a grief.

In this dusty world, to hand cometh not a man;
 It is necessary to make another world, and anew — a man.

Hāfiz! before (in comparison with) love's independence what weigheth thy
 weeping?
 For, in this deluge, the seven (all the) seas (of the world) appear (only) —
 a little night-dew.

3. Samarkand. See Ode 535, c. 10, 11.

5. Chigil (Turkistān) is famed for its lovely women.

Reference is made to Rustam's liberating his nephew Pishin (son of Kay Khueran) from a pit into which Afrāsiyāb had cast him, because he had secretly married his daughter.

541, (555).

1. **Sāki!** come; for the goblet of the tulip hath become full of wine :
Mutterings,—how long? raving words—till when?

Pride and disdain, abandon. For Time hath seen
The wrinkling (in decay) of the robe of the **Ḳaiṣar**; and the abandoning; (in
death) of the crown of **Kay**.

Sensible be; (drink wine). For the bird of the sword became intoxicated (with
love for the rose). Ho!

Vigilant be; for the sleep of non-existence is in pursuit. Alas!

O branch of fresh spring! gracefully thou wavest;
Be it not that distress (be) thine from the torment of the wind of December.

5. On the kindness of the sphere, and its way, reliance is none;
O woe to that one who became safe (careless) of its deceit!

(O **Zāhids!**) to-morrow (after death), the wine of **Kauṣar** is for us; and the
hūr;

To-day (before death), the **Sāki** (the murshid) moon of face; and the cup of wine
(of love).

Recollection of the covenant of youth, the morning breeze giveth;
O kind youth! me, the life-elixir that pain taketh, give.

The pomp and the sovereignty of the rose, regard not. For, scattereth
The chamberlain of the breeze every leaf of it beneath the foot.

To the memory of **Ḥātim Ṭai** (the perfect murshid), give the cup of one 'man'
(two gallons),

So that we may fold up the black book of the misers (void of God's bounty,
ignorant of His love).

10. That wine that, to the ruddy **Arghavān**, gave colour and grace,
Casteth out in sweat from His face the grace of His nature.

6. "Hūr." See Ode 566, c. 5.

9. "Man." See Ode 25, c. 2; 524, c. 1.

To the garden, take the cushion. For, in service, like attendants,
The cypress is standing; and loin-girt is the reed.

Listen how the minstrels of the sword have made true (in accord)
The note of the lyre and of the harp; and the voice of the lute and the reed.

For wine (of love for God), pledge the things of time;
For, of the man of the Path, hath remained naught.

Hāfiz! the tale of magic of thy sweet deceit (thy lustrous verse) hath reached,
To the limits of Egypt and of Chin, and to the boundaries of Rūm and of Rai.

11. The girdle of the reed is its mass of tuft-like flowers.

See Ode 564, c. 2.

14. Rūm is that part of Turkey included in the old Roman Empire.

Rai (Rhages) is a ruined city near Tahrān; in Khurāsān is another Rai.

This Ode is considered a genuine example of the dialect of Shirāz.

Kay was the third King of the Kayan race. In 550 B.C., amid the mountains of Media, he defeated Afrāsiyab, King of the Turans.

542, (565).

1. 'Tis a city full of graceful ones ; and, on every side,—— an idol ,
O friends ! 'tis love's salutation, if ye make—— a bargain.

More fresh than this, the sky's eye seeth not a youth ;
In the hand, none beheld more beautiful than this—— an idol.

Created of soul, who shall have seen a body ?
On this skirt, of these dusty ones be not—— a particle of dust !

The shattered one like me, from before thyself wherefore drivest thou ?
For great expectation is mine, of a kiss, or of—— an embrace.

5. Know the wine is without alloy ; haste ; the time is opportune ;
Another year, who hath hope of—— a new spring ?

In the garden, companions like the tulip and the rose,
Each a cup taken to the memory of the face of—— a friend.

This knot, how may I loose ? This mystery, how may I unfold ?
A pain, and a severe pain ; a work, and—— a difficult work.

O lovely face ! than the rose, a hundred-fold more lovely thou art,
O Lord ! path to Thy skirt, gain not—— a thorn !

In the hand of the tress, of a saucy one, is every thread of Hāfiz's hair ;
'Tis difficult to dwell in—— a land like this.

543, (566).

1. O breeze! the perfume of that musk-scented tress—— thou hast;
As the token, thou stayest; for its perfume—— thou hast.
- My heart, wherein is the jewel of the mysteries of beauty and of love,
To thy hand, one can give, if it, well—— thou keepest.
- (O beloved!) befitteth thee a kaba, beauty-boasting; and that only,
For, like the rose, all the way of colour and of perfume,—— thou hast.
- Of kingdoms of beauteousness like the sun, to boast
Reacheth (befitteth) thee; for slaves, moon of face,—— thou hast.
5. In respect of those pleasant innate qualities (of thine), one cannot speak at all,
Save this, that watchers, austere of nature,—— thou hast.
- O rose (the beloved)! agreeable to thee how falleth the melody of the bulbul
(the lover),
When, to the birds (the watchers), nonsense-uttering, thy ear——
thou hast?
- Distraught, became my head by thy draught. Sweet be it to thee!
Of what wine is this indeed that in the pitcher,—— thou hast?
- O cypress of the rivulet! of thy arrogance, boast not;
For, if to him thou reach, low with shame thy head,—— thou wilt have.
- For Him (the true Beloved), I prayed. Laughing beneath His lip (covertly)
He spake,
Saying:—"Who art thou? With Us, what talk (is it that)—— thou hast?
10. If, to the wind, time give all the musk of *Khutan*,
A sacrifice for thee, who, the line of down and the musky (black) mole——
hast.
- Hāfiz*! from the cloister-corner, seek not love's jewel;
Outside (the cloister), plant thy foot, if inclination for search,——thou hast.

544, (568).

1. For the sake of love's existence are man and Parī,
A little (pure) desire, show, so that a great happiness (in attaining to true love)
thou mayst achieve.

Since, prepared of vision, thou art not,—union, seek not,
For, no good doeth the (world-viewing) cup of Jamshīd at the time of being with-
out vision.

The wine of the morning draught, and the sweet sleep of dawn, how long?
(For pardon), strive—by the supplication of mid-night; and, with the weeping
of the morning.

(O beloved!) come; and, from us, with the capital of thy beauty, sovereignty
purchase;
Careless of this matter, be not, lest sorrow thou suffer.

5. *Khwāja!* strive; portionless of love be not;
For none buyeth the slave with the defect of being void of skill.

When a door to astonishment had every news that I heard,
After this (together are)—I and intoxication, and the way of being void of
news.

O dainty one, sorcery-player! what doll art thou thyself?
Neither in front of the eye art thou; nor hidden from vision art thou.

A thousand holy souls consumed on account of this jealousy,
For, every morning and evening, the candle of another assembly thou art.

Turneth calamity the prayer of the corner-sitters;
With a corner of thy eye, at us (corner-sitters), wherefore lookest thou not?

10. The message from me to His Highness Āṣaf, who taketh,
Saying:—"Recollect two hemistiches of mine in Darī verse?"

1. In Arabic, is the last line of this Ode.

3. See Ode 530, c. 11.

10. Darī. See Ode 211, c. 7.

Come, so that, even so, the world's way I may behold;
If, examination, thou wilt make,—wine, thou drinkest; and grief, sufferest not.

On thy head of beauty, aslant (in pride) be **not** the crown of sovereignty!
For, the beauty of fortune, and worthy of throne and of the crown of gold,—
thou art.


Love's Path is a path wonderfully dangerous,
—We seek refuge in God!—If to a place of safety, the path thou take not.

By the perfume of Thy tress and Thy cheek, go and come,
The morning breeze for (acquiring from Thy tress the power of) perfume-
diffusing, and the rose for (acquiring from Thy cheek) splendour.

15. That one, who, from this *zulmāt* (of the world), made my guidance,
(In thanks were His) my prayer of midnight, and my weeping of the morning.

By the blessing of the prayer of **Hāfiẓ**, is hope that again
I may see the traces (of glories) of my *Lailā* (the true Beloved) in the path of the
night, luminous with the moon.

12. "Aslant." See Ode 318, c. 9.

16.  signifies:—

the auspiciousness of prayer.

None hath seen the true Beloved and the real Desired One.

545.

1. O Thou in grief for whom, eternal union is ours !
In love for Thee, spent is my life ; but, I care not.

The dogs of thy street, each one what ease knoweth ?
Oh that I had room to wander in that vicinity !

O (true) Beloved ! from the tear, revealed became my mystery ;
O Thou that hast known my state ! pity my tear.

O crowd of pure players (lovers) ! fidelity, lovely ones know not ;
From one possessed of beauty, fidelity expect not.

5. Thirsty of lip, by the water of life, we passed ;
O **Sāḳī** ! with a draught of limpid water, succour me.

From desire for Thee, faith and the world, I abandoned ;
In desire for Thee, my love of rank and of wealth, I passed (abandoned).

If, on the dust of Thy threshold, **Ḥāfīz** die,
Verily, he will become the possessor of life that is without end.

1. In Arabic, are all the second lines.

546, (517).

1. O thou from shame of whose (ruddy) cheek, the (red) rose is immersed in sweat :

(And) before whose cornelian (lip), full of the sweat (of envy) is the cup of (ruddy) wine !

"Tis—hail on the tulip ; or rose-water on the rose ;
Or water on the fire ; or on thy face, sweat.

That bow eye-brow went from the eye ; and the heart
Departed from its foot (foundation) ; and (through exceeding attachment to the Beloved) made lost the trace.

To-night, back from His tress, my hand I will not keep ;
O mu azzin ! go ; shout ; say :—" Come to prayer."

5. A moment, in the minstrel's hand, place the harp ;
Say :—" Its cord, scratch ; and after it (the scratched cord), exult."

On the fire, aloe-wood put ; the stove enkindle ;
Grief have not for the severity of December's cold.

After this, if to thee, the sky display contempt,
Speak out in the presence of the Dara of Rai (Rhages),

The Khusrāu, horizons (climes)-giving,—that one, by whose (exceeding) liberality,

Became closed (even) the record of (generous) Ḥatim ; and his (noble) fame,—

2. When perspiration cometh on the Beloved's face, thou mayst say :—"Tis hail on " the tulip *"

4. When it becometh morning, the lover is deprived of union with the Beloved.

Here the lover saith :—

" O mu azzin ! to-night, I never will be separated from Him, although thou utter the call to prayer (azzan)."

Before morning, in the streets of the city, the mu azzin of the masjid crieth with a lofty voice.

سبحان حي الذي لا يموت Praise to the Living One who never dieth !

Sometimes from the mimbar (pulpit) of the masjid, the mu azzin uttereth this cry, so that sleepers awake and hear that glorious prayer of grace.

7. Rai. See Ode 541, c. 14.

(O **Sākī**!) that one who, for a draught, surrendereth his life,—
His life, take; and to him, a cup give.

10. Distraught became many like the (tribe of) Bani Āmir,
If forth from (the tribe of) Ḥayy come a (lovely) Lailā.

On the minstrel's lip, their lip put, the reed and the wine-cup,
Beneath the nail, the harp (-cord) is fit to be placed.

Forth bring the cup of wine; and, like **Ḥāfiz**, suffer not
Grief, saying:—Jamshīd was when? or Kāūs, when?

10. Bani Āmir was a tribe, the son of whose chief was Majnān, Lailā's lover.

547, (535).

1. (O Sāḳī!) wine, bring; and me again release from wine-sickness;
For, with wine, one can repel the distress of wine-drinking.

In no way, shineth the lamp of the assembly of affection,
Save the (ruddy) face of the idol (the Beloved) and the wine of the grape.

(O Beloved!) proud, of the sorcery of thy seducing glance, be not at all;
For, I have tried (and know) that no profit hath haughtiness.

Preceptor! counsel much, thou makest, saying:—"At love, play not;"
(I reply:—) "None, is preceptor in the usage of this matter (of love)."

5. Alive, by love is the soul of the man possessed of heart (the ṣufī);
If love thou have not, go; for excused thou art.

By one deceit, probity from the hand, I put;
Alas! (for naught,) all that austerity, and probity, and chastity.

Arrived the fortune of union (with the Beloved); and passed the pain of
separation;
Again turned the country of the heart its face to prosperousness.

Hāḥz! to every one, the heart's mystery one cannot utter;
To that one, utter, who hath endured the affliction of farness from the Beloved.

3. By its form and hue, the idol's face is the wine of the grape.
Without the Beloved, perfect becometh not pleasure, though the assembly of pleasure and
of love may have delights.
5. Thou, who hast not love; and makest reproach,—'tis no wonder that thou art excused. For,
with the circumstances and the goodness of love, thou art not acquainted; and, like the dead,
thou art,

548, (509).

1. O breeze! the Beloved's fragrance, — thou hast;
 From Him, musk-laden perfume, — thou hast.
- Ho! long-handedness (to pluck His tress), display not;
 With His tress, what business — hast thou?
- O rose! thou and His adorned face, where?
 Fragrant musk, He; and, the load of the thorn, — thou hast.
- Sweet basil! thou and His fresh down, where?
 Fresh, He; and dust (of grief), — thou hast.
5. Narcissus! thou and His intoxicated eye, where?
 Merry of head, He; wine-sickness (drowsiness), — thou hast.
- O (lofty and strait) cypress! in comparison with His lofty stature,
 In the garden, what credit — hast thou?
- O wisdom! in comparison with the existence of His love,
 In the hand, what power (of will) — hast thou?
- Ḥāfiz! one day, to union, thou wilt reach,
 If the power of waiting, — thou hast.

2. In couplets 3, 4, and 5—

In comparison with His { adorned face
 fresh down } thy rank is where?
 intoxicated eye

"Long-handedness." See Ode 455, c. 2.

4. Basil. See Ode 200.

549, (527).

1. Appeared the ways of unfaithfulness ;
With none, remained the mark of faithfulness.

To the mean one, through poverty, take (present)
The people of skill—now, the hand of beggary.

To-day, in the age, that one who is excellent,
Experienceth not, from grief, a moment of escape.

But, in affluence, is the fool ;
Since, at this moment, his chattels are of price.

5. If the poet utter poetry (pure, smooth, and soft) like water,—
Whereby to the heart increaseth luminosity,—

Him, (even) a barley-corn, through avarice and greed, they give not,
(Even) if he be wholly like Šanaʿi.

Yesterday, in the ear of my sense, wisdom kept saying :—
" Go ; patience exercise in resourcelessness."

Make contentment thy stock-in-trade ; and consume ;
Since, in this pain and affliction, thou art one resourceless.

Hāfiẓ ! come ; this counsel hear with soul—
" If, from thy foot, thou fall,—on thy head thou comest (fallest)."

1. See Ode 442, c. 5.

4. See Ode 511, c. 8.

6. Shaikh (or Hakīm) Šanaʿi (b. 1066, d. 1131) was a celebrated poet, native of Ghazni, who lived in the reign of Bahram Shah of Ghazni to whom he dedicated a poem (30,000 verses on the unity of God) called *Hadiqatu-l-Hakāik*.

550, (528).

1. O Zāhid! (since naught will be thine), go in the hope that thou hast;
For, like thee, I have that hopefulness.

Save the cup, in its hand the tulip hath what?
Sākī! come; bring whatever thou hast.

(O perfect murshid!) me, into the thread of the distraught (for the love of God,) draw;
For the intoxication (of senselessness) is more pleasant than sensibleness.

O Šūfi! me, shun; shun!
For repentance I have made of abstinence.

Come; on the curve of His tress, fix thy heart;
If (from worldly attachments) thou desire freedom and escape.

For God's sake, in the rose-season, shatter penitence;
For the rose-season hath no permanency.

O friends! the fresh spring of life hath departed,
Even as from the sword-border, the breeze of spring.

Hāfīz! come; ruby wine, drink;
Thy life in carelessness, why passest thou?

551, (536).

1. (O Beloved!) Thou whose purpose in the world whatever it be,——Thou hast;
Of the state of the feeble and of the powerless, what grief (is it that)——
Thou hast?

From (Thy) slave, life and heart, demand; the soul, take;
For over the free, the current order—— Thou hast.

No waist, hast Thou; and momentarily I wonder how,
In the midst of the assembly of lovely ones, thou displayest exaltation.

Fit, is no picture for the whiteness of Thy face; because,
From the musky (black) line (of down), blackness, upon the ruddy arghavan (the
ruddy cheek),—— Thou hast.

5. O graceful one! ever drink wine, for light of soul thou art;
Especially, at this moment, when the heavy head (through wine)—— thou hast.


More than this, against my heart, make neither reproach, nor violence;
Do whatever thou canst, when room (occasion) for it, —— thou hast.

If, in thy power, be a hundred thousand arrows of violence,
(Them) with the intention of (taking) the life of me, shattered,—— thou hast.

The tyranny of the watchers, ever endure; happy of heart, be;
For 'tis easy, if the kind Beloved—— thou hast.

If, one moment, to thy hand, union with the Friend reacheth,
(Go; (do thy work). For, whatever desire is in the world,—— thou hast.

4. It is impossible that the picture of thy face should be drawn; because thou hast the blackness of musky (black) writing that prevaleth over the ruddy arghavan. Over all colours, black prevaleth.

5.  (light of soul) signifies:—
one whose body is in grace like the luminous soul.

10. When the ruby of His lip thou recollectest ; and hearest
 The (sweet) tale, besugared is whatever in thy mouth,—— thou hast.

Ḥāfiz ! when, in the border of this garden, thou takest the rose,
 Of the weeping and the lamenting of the gardener, what grief—— hast thou ?

552, (540).

1. It, like the (lofty) cypress, a moment thou move in—— a rose-garden,
In envy of thy face, every rose suffereth—— a thorn.
- On account of the infidelity of thy tress, (together are) every assembly and a
great tumult ;
On account of the sorcery of thy eye, (together are) every corner and——
a sick one.
- O intoxicated eye of the beloved ! to sleep, like my fortune, go not ;
For, in pursuit, from every direction, is the sigh of—— a wakeful one.
- The scattering of Thy Path's dust is my soul's cash, although
On Thy part the soul's cash hath not (even) —— a little value.
5. O heart ! ever, a (malignant) opinion of the tress of heart-enslavers, express
not ;
When malignant of opinion thou becomest, how openeth to thee——
a work ?
- (Separate from the body) went my head ; and, awhile, this work ended not ;
My heart caught (grief of love) ; and Thine, was no grief for—— a captive.
- To him, I said :—" Like the (centre-) point, enter into the midst of the circle
(of desirous ones) ; "
With laughter, he spake, saying :—" *Hāfiz* ! in what compass, —— art thou ? "

553, (538).

1. My soul,—a sacrifice for Thee, who art both the soul and the Beloved !
My head,—a sacrifice for Thee ! If not, (together are) I and——
a revolving head.

Easily from the head of Thy street, I cannot rise ;
Difficult work, they take (accomplish) not with this——
easiness.

Not the power of the wing-scorched moth is the immature one's ;
To dainty ones, reacheth not the way of—— soul-scattering (sacrificing).

Without Thee, to take ease may be immaturity ;
With Thee, to sit saucily may be from—— a great astonishment.

5. Thy heart's mystery, Thy watchers revealed ;
Concealed, how remaineth the matter of—— a great secret.

So that, fresh and moist, the plant of Thy stature may remain,
It is necessary that in my (weeping) eye, it,—— thou plant.

One day, in the curl of Thy tress, I beheld my heart :
To it, I said :—"How art thou ? How livest thou ? O (thou who art)——
a prisoner."

My heart said :—"Yes ; what 'doest thou, if towards me envy thou hearest not ;
"Not every beggar's, is the rank of—— a great Sultan."

Ḥāfīz ! verily, not thy limit is our society ;
Tis enough, if at the head of this street, thou make——
dog-watching.

3. "Reacheth not." See Odes 249, c. 1 ; 262, c. 5.

4. Both are difficult to do.

8. Couplets 7 and 8 form a *ḳitāband*.

The heart said :—

Captive, I am not ; nay, lofty rank, I have. 'Tis from envy that me, captive thou callest.

9. The first line :—

Ḥāfīz ! if truly thou ask —no worthy of our society art thou ;

554, (541).

1. Since, to-day, in the world of beauty Thou art sovereign,
Perchance the desire of lovers by Thy lip, Thou mayst bring forth.

With (thy) lovers, heart bereft, pride and disdain—— how long?
On the wretched bereft ones, violence and contempt—— till when?

I like Thy eye, in the source of powerlessness,—— how long?
I like Thy tears, in twist and restlessness—— how long?

That pain that through Thee, I have; that violence that from Thee, I experience,
If a little (of them) Thou knowest, I know that (notwithstanding thy stone-
heartedness) mercy to me, thou wilt show.

5. Necessary, is much capital for the chattels of being a lover,——
Hearts, like fire, eyes, like a great ocean.

Left in (the torment of) separation, I was. O morning breeze I convey,
From the garden of union with thee, the perfume of hopefulness.

Although, in hope of union with Thee, alive I become at the resurrection,
(Yet, in penitence for my own self-seeking) forth from the dust, my head through
shamefulness I bring not.

If, of the wine of union with Thee, a draught, I drink,
So long as living I am, I practise not the way of sensibleness.

Slave, we are, and powerless; Ruler, Thou art and powerful,——
If me, by force, Thou draw; or if, with contempt, Thou slay.

10. At last, on **Hâfiz's** bitter state, show a little pity?
Hopelessness,——how long? Distress (of contempt) how long?

555.

1. Sākī! if desire be thine for wine,
Before us save wine naught bring. Ho!

In the tavern, the prayer-mat and the *khirka*,
Sell; and, bring the draught of wine (of love for God).

If alive of heart (ṣūfī) thou be, from thee intoxicated (with love for God), hear,
In the rose-bed of the soul, the cry :—"Yā Ḥayy !"

Possessed of sorrow,—to the remedy come ;
Possessed of iniquity,—both worlds regard naught.

5. In love's Path, the heart's mysteries are :—
The sound of the stringed instrument ; and the wail of the reed.

In love's Path, a pure poor one,
Better than a thousand (generous) Ḥātim Tais.

That idol, Parī of face, Sultān-like,
Cometh ; and, behind, the people of the city.

Men, on-looker at her beauteous face ;
And at her cheek, sweat-stricken, through shame (of modesty).

Of the grief (of separation) from Thee, complaineth Ḥāfiz—how long ?
The end of my shattered heart,—till when ?

-
3. Yā Ḥayyu yā Qayyūmu, O Living and Immortal one !

556, (544).

1. Than the tavern-street, more pleasant is not—— a place,
(Even) it, for my elderly head, attainable be—— a sumptuous dwelling.

I desire,—concealed from thee (who are the confidant of lover's mysteries)
wherefore should I keep?——

The flagon of wine; the place of pleasure; and—— a beauteous one.

My place is the cloister of the magians, and the meads of my native land;
My pleasure—the face of idols (lovely ones); and (it is indeed) ——
an auspicious judgment.

(To my word), why listenest thou, for in the age, distraught, like me, is none?
This is naught save the word, (inwardly) the father of lust, (outwardly)——
a lovely one.

5. With respect, be; the state of the cloister, (ask not). For, every one cannot
mention
The affairs of the cloister,—only an ardent Barhaman, or——
a great Rāi.

O idol! in our heart, how can he contained aught save thee?
For, save for thee, for none, is mine—— a single care.

(O true Beloved!) on the wounded and ruined heart of **Hāfiz** show pity;
For the reason that, after to-day, is certain—— a terrible to-morrow.

2. **أريد** **أريد** signifies:—

أريد "I desire."

4. The word, sweet and useless.

5. The Barhaman signifies one who hath connection with those of the cloister. See Ode 524, c. 13.

7. See Ode 525, c. 10.

557, (567).

1. 'Tis morning; and, droppeth hail from the cloud of (the winter-month)—Bahman :

The requisites of the morning cup, prepare ; and give a cup of one 'man.'

The blood (red wine) of the cup, drink ; for lawful is its blood :
In the work of the cup, (engaged) be ; for 'tis a work—fit to be done.

If, at dawn, thee, wine-sickness give headache,
Verily, best, that the forehead of the vintner, thou shatter.

Sākī! at hand (to give the cup) be ; for, in ambush for us, is grief :
Minstrel ! (so that grief may not reach us) keep this very path (of song) that
thou singest.

5. Give wine ; for, the secret to my ear, the harp hath brought and said :—
"Happily pass (life) ; and, hear this bowed Pīr (the harp)."

Hāfīz! by the independence of profligates, (I conjure thee) drink wine,
So that, thou mayst hear the song of the Singer, God the Independent One.

Into the sea of self and self-praise, I am fallen. Bring
Wine, so that freedom from self and self-praise me, it may give.

Hāfīz! in the rivulet of the eye, the plant of thy stature
Drank blood, and established fruit.—(It), thou wishest to up-pluck.

1. "Man." See Odes 144, c. 10 ; 315, c. 2 ; 524, c. 1.

1 man = 2 ritls = 1 gallon.

"Bahman" signifies :—January. See Ode 35, c. 8.

3. خمار **Khamār**, wine-sickness.
Khammār, a vintner.

558, (569).

1. In fruitlessness and lustfulness, passed my life :

O son ! me, the cup of wine, give, so that to old age thou mayst reach.

From the direction of Tūr, lightning flashed ; to it, I inclined (in love) :—
 "Perchance, thee, a brand of bright flame, I may bring."

In this city, what sugars—that became contented,
 The (mighty) falcons of farīkat with the stage of a pitiful fly !

Last night, in the crowd of slaves of His door, I went,
 He spake saying :—"O friendless, remediless, one ! the load of what person
 art thou ?"

5. So that, like the censer, a moment, we may take the skirt of the beloved,
 We placed our heart on the fire, for the sake of a pleasant breath.

1. **تور** (tūr) signifies :—

Lust ; for, to lust, the soul speaketh.

2. In Arabic, are couplet 2 ; and the second line of couplet 9.

The second line is from the *Qurān*, xx. 9.

تور (Tūr, mount Sinai) signifies the mountain, whereto Mūsā, in search of fire, turned his face ;
 and whereton, he talked with God.

Wherever lovers (of God) speak with the Beloved, they call the place Tūr.

نار (nār) signifies :—

a portion of fire which—to the cold-stricken, is better than fruits.

From the direction of Tūr, the lightning flashed. To Tūr, I turned ; possibly, I may be the bringer
 to thee of a piece of wood, half-burned, enkindled ; or the star (living ember) inflamed in its
 own burning (the word of the soul to the body, at the time of its being obedient by God's
 grace).

By his own capacity, at the time of union with the Eternal, Hāfiẓ borrowed (from Mūsā) these
 holy words.

By following Muḥammad, and by God's grace, this time of union appeareth to the Lords of the
 Path ; and thereby they attain to eternal ease.

The men of this Path, of this blessed Faith (Islām), the spiritual sages of Muhammad, reach
 the stage of the prophets of Bani Isrā'il ; and, in the Path, reach a place where to them as to
 Mūsā, lust (in the stage of woman) becometh obedient. After that, in the Path, they gradu-
 ally reach a place where from lust they draw back ; and, like Mūsā, go to the Tūr of prayer.

He to whom, by God's grace, lust becometh obedient, offereth thanks ; establisheth himself in
 lofty stages ; and, by prayer, seeketh from the Kāfi of need (God) union with Him.

Thus, at that stage, he arriveth.

4. "The load of what person" signifies :—

On whom, art thou dependent ?

Despite the heart become blood (in grief), to be like the pleasant (fragrant) musk-pod, is necessary for him,
Who became world-renowned for a fragrant breath (of excellence).

Departed (in death) hath the Kārvān (of friends); and, in the ambush-place, thou in sleep!
(Arise; prepare the requisites of the end.) Alas! of so many crashes of the great bell (of death), wholly void of knowledge, thou art.

(O bird of my soul!) thy pinion, spread; and, from the (lofty) Tuba tree, the shout (of praise in recollection of Thy Creator) raise:
Woe is it that a (glorious) bird like thee—captive of the cage (of worldly delights that befit thee not) thou art!

In desire of Thee, in every direction, Hāfiz runneth—how much!
O object of desire! to thee, easy the path, may God make.

6. Every one, who, for an excellence, became celebrated, must, in that excellence, strive.
If, in the strife, his heart become blood,—no matter.

9. Awhile, in search of Thee, he cometh captive to illusory love; and in this whirlpool (this world) for every (worthless) straw and thorn, attachment displayeth. For him, God Most High make easy a path, whereby He may cause him to reach thee.

559, (570).

1. The tale of my desire, I wrote ; and weeping was my eye :
Come ; for, through sorrowfulness without thee, I am ready to die.

Through desire, to my two eyes, much I have said :
" O dwellings of Salmā ! thy Salmā is where ? "

'Tis a strange event and a wonderful occurrence——this,
Afflicted, was I ; and in the (palpitating, quivering, fluttering) state of one
slain. (Yet, against me), the slayer was complainer.

Reacheth to whom (the power) that, at thy pure skirt, he should carp ?
For, like the (dew-) drop that, on the rose-leaf droppeth, pure thou art.

5. From the dust of thy foot, it gave honour to the tulip and to the rose,
When creation's reed wrote the decree on the watery and the dusty.

(O Sākī ! arise ; ambergris-scattering, hath become the breeze ;
Bring the juice of the grape, (wine) perfumed and pure (the antidote of the
lover's poison).

Without (seeing) thy praised qualities, trace of me remaineth not. Yes ;
From thy face (O Salmā !), I behold the traces of life !

1. In *Arable* are couplet 1 ; the second lines of couplets 2, 3, 6, 7 ; and the first line of couplet 9.
2. Through phrenzy of love, is this address. When in exceeding perturbation, they address the dwellings, the ruins and the houses of the beloved.
Salmā. See Odes 310, 360, 534, 572.
3. Kalandar Shaikh Shāh Sharafu-d-Dīn Abū Ali (d. 1379) saith :—
" Wounded with grief's sword is my heart ; (yet) at its (feeble) power, the adversary (is) be-
wailing :
" Against the poor grain, the violence (of consumption) ; (yet) from the birds of the nest, the
cry (of hunger).
4. " Reacheth." See Odes 249, c. 1 ; 262, c. 5.
7. The explanations are :—
(a) By reason of separation from thee no trace of me remaineth " * * *
(b) Void of thy praised qualities, no trace of me remaineth. Defective human qualities have
vanished ; and by the decree—" Be qualified with the qualities of God"—perfect divine
qualities have in me taken root.

By the honour of the rose and by the dust-foot of the cypress (I swear) that
 there is not
 One of rare beauty like this — of the watery or of the dusty.

Idleness, abandon ; successful, thou shalt be. For the proverb is :—
 “The road-provision of way-farers is alertness and expertness.”

10. Of the description of thy beauty, how may Ḥāfīz speak ?
 For, like the divine qualities, beyond comprehension, thou art.
-

(c) When my own existence, I knew to be effacement ; and joined to the manifestation of permanency with God, I clearly saw that my own existence was the trace of glories and the reflection of the Absolute Existence (God).

560, (572).

1. From me, the beggar, to kings, who taketh a message,
Saying:—"In the street of the wine-sellers, (they sell) two thousand (mighty)
Jamshids for— a single cup of wine."

Ruined and ill of fame, I have become; yet, hope I have—
That, by the blessing of dear ones (those of good name) I may (escape from ill-
fame; and) reach to good-fame.

Thou that sellest alchemy,—at our impure gold (heart) cast a glance (of alche-
my)!

For, a great capital (in trade), we have not; and a snare (to captivate the true
murshid) we have cast.

O Shaikh! by the beads of the rosary, (I beseech thee) cast me not from the
Path;

For, when (once) the wise bird falleth, he falleth not (again) into any snare.

5. O pious ones! go ye. For (us) piety hath left:
Pure wine, we have drunk; and there hath remained neither honour nor good
fame.

At the fidelity of the Beloved, wonder that He made not an inquiry,
Neither by the reed,—a salutation; nor by letter,— a message.

Desire for Thy service, I have; in kindness, me, purchase and sell not;
For, into good fortune, seldom falleth, like (me) the slave—
a slave.

My plaint, I take to—where? This tale, I utter to—whom?—
"For thy lip was our life; and, Thou hadst not (even)—a little permanency."

If this wine be immature, and this companion matured,
By a thousand times, than a thousand matured ones better (is)—
an immature one.

10. (O true Beloved!) the arrow of Thy eye-lash, loose; and the blood of Hāfiz,
spill;
For, in respect of such a slayer, none maketh (even)— a little revenge.

561, (571).

1. People spake, saying :—" (In beauty) a second Yūsuf thou art ;"
When, well, I looked, verily better than that (I had heard)—thou art.

Sweeter than that which, with sweet smile, they say thou art,
O Khusrau of the lovely ones ! for, the Shīrīn of the age, —thou art.

To the (folded) rose-bud, thy mouth, one cannot compare :
Never is the rose-bud with this narrow-mouthness.

If, on account of thy stature and gait, the (moving) cypress remained behind in
its place,
Move thou. For thou hast surpassed the (moving) cypress in—movingness.

5. A hundred times Thou saidest : " From this mouth, thy desire I give ;"
Like the noble (ten-tongued) lily, why art Thou all—a tongue ?

Thou saidest :—" Thy desire, I will give ; thy life, I wilt take ;"
I fear my desire, Thou givest not ; and my life—Thou wilt take.

Through the shield of my life, Thy (sick, languishing) eye causeth to pass the
poplar (-arrow) ;
(The eye) sick, who hath seen with so strong—a bow ?

(O true Beloved !) like the (worthless) tear from the eye of man, him Thou
castest,
Him, whom a moment, away from Thy sight,—Thou drivest.

Away from before Thyself, Thy own grief-stricken Ḥāfīz, drive not ;
For, through love for Thy face, he gave (sacrificed) heart, faith, and youth.

10. In the path (of love) to Thee, like the pen, a foot (out) of his head Ḥāfīz made,
It, one moment, like a letter out of kindness, why readest Thou not ?

4. "The cypress." See Odes 108, 145.

5. The lily is said to have ten tongues. Here, Ḥāfīz accuseth the Beloved of not fulfilling His promise.

10. The nib of the pen is the head ; but, in writing, it becometh the foot.

قلم کردن signifies :—(a) to write ; (b) to cut—

(a) In the path, (his state) from head to foot (fully) Ḥāfīz wrote ; like a letter, out of kindness, a moment—it, why readest Thou not ?

(b) In the path, his foot (right) from the end Ḥāfīz cut ; like a letter, out of kindness, a moment, him why readest (callest) Thou not ?

562, (564).

1. His lip, I kiss ; and down drink its—wine :
To the water of life I have taken my—foot.

Neither His mystery can I utter to any ;
Nor any one can I see (in comparison) with—Him.

The cup keepeth kissing his (ruby) lip and drinking blood ;
The (red) rose keepeth seeing his (ruddy) face, and maketh—sweat.

From retirement to the garden, the rose brought its throne ;
(O Zāhid !) like the (folded) rose-bud, the carpet of austerity, make—folded.

5. (O Sākī !) the cup of wine, give ; and recollection of Jamshīd, make not :
Who knoweth when Jamshīd was ? or when—Kay ?

O moon-minstrel ! on the harp, thy hand extend :
Its veins (cords), touch, so that with them I may exult.

Like his (intoxicated) eye, let not the intoxicated be intoxicated :
O Sākī ! to the memory of his ruby (lip), give—wine.

Separation, the soul seeketh not from that body,
In whose veins and body, the blood of the cup is.

When the bird of the morning uttereth Hūwa ! Hūwa ! (He is ! He is !)
Away from the hand, put not the cup of wine of—Hai ! Hai !

10. Like Majnūn, in pursuit of the sight of Lailā,—
O heart !—it is necessary to move about every (member of the tribe) Ḥayy.

9. The darvishes ejaculate Hū ! Hū ! or Huwa ! Huwa ! (He is ! He is !)
The hinderer of the morning is said to be the owl, *Glaucidium Brodaeri*. See Ode 514, c. 2.
10. In search of the true Beloved, effort is necessary.

With the Sultān of the rose, be happy ; and wine, drink ;
 Reckon it gain, the freedom of (the month) Bahman from (the month) Dai.

Ḥāfiz ! thy tongue indraw a while ;
 The tongue (language) of the tongueless, hear from—the (tongueless) reed
 (pipe).

11. In Dai (December), the sun is in Capricorn.
 In Bahman (January) „ „ „ „ Aquarius.

563, (573).

1. O **Sākī**! intoxicated with love's cup, I am ; give—— a little wine.
 Full, make the goblet ; for, without wine, the assembly hath not (even)——
 a little lustre.

Love for his face like the moon, cometh not truly within the screen ;
 Minstrel ! a melody, strike up. **Sākī** ! give—— a little wine.

(At Thy door, curved like) the ring, became my stature ; so that, after this,
 the watcher
 May not drive us again from this door to—— another door.

(Together are) in expectation of Thy face, we and hopefulness :
 (Together are) in the deceit (vain hope) of union, we and (vain) fancy, and——
 a vain dream.

5. Intoxicated with those two eyes (of Thine) I am ; in the end, less than——
 an (empty) question ;
 Languishing for those two ruby (lips of Thine) I am ; in the end, less than——
 a vain dream.

Since not contained in the eye is (the effulgence of) the sun of His face,
 O heart ! in the eye, what profit hath—— an agitation ?

Thy hand, stain not with intention, in respect of a cup wherefrom thou knowest
 (That) at the end of work, will not be the hope of (even)—— a little water.

Hāfiẓ ! in the fancy for lovely ones, thy heart wherefore placest thou ?
 When becometh sated the thirsty one, from the flashing of—— a mirage.

4. **وصال** (union) signifies :—
 manifestations of glories that, in love's Path, appear to the holy traveller ; and that snatch him
 from the Path.
 Essential glories are the essence of His qualities, which are the screen of His nature, whereby He
 is independent of the world.
 "Distracted with love is a whole world ; and enough :
 "Union with the true Beloved, whence hath any one gained ?"
 6. Since, in this world, not fit to be gained is the sight of God,—from this agitation and clamour what
 profit ?
 7. That wherefrom profit reacheth thee not, desire not.

564, (574).

1. "Wine, demand; rose-scattering, make; from time, what seekest thou?"
Thus, at morn, to the bulbul spake the rose. What sayest thou?

To the rose-garden, the cushion take; so that of the lovely one and of the **Sāki**,
The lip, thou mayst take, and the cheek, kiss; (so that) wine thou mayst drink
and the rose,—smell.

Let us see, in whose fortune will be thy laughing rose-bud:
O bough of the rose ra'nā! for whose sake, growest thou?

(O beloved!) the box-tree (of thy stature) proudly move; and, the resolution of
(sauntering in) the garden, make;
So that, from thy stature, the (lofty, straight) cypress may learn—heart-seeking.

5. To-day, when full of tumult of the purchaser is thy market,
Get, and establish a little road-provision out of the capital of goodness.

As, in the thoroughfare of the breeze, is the (flaming) candle, (so is) thy good
going (—'tis profitless);
A little profit of skill, derive out of the capital of goodness.

That tress, every ringlet whereof is worth a hundred musk-pods of Chīn,
Happy had it been if had been its perfume from happy disposition!

In the king's rose-bed, cometh every bird singing:
The bulbul—to melody-making; **Hāfiz**—to prayer-uttering.

2. See Ode 541, c. 11.

3. رُخس (ra'nā) signifies:—

(a) a rose red within, yellow without.

(b) of two colours; beautiful.

6. Quickly, to the place of effacement, will go thy good-going.
Choose the *ṭarīkat* of goodness, so that profit may be thine.

565, (576).

1. 'Tis the fresh spring. In this strive that joyous of heart——
 For, again, blossometh many a rose when in the clay (of the grave)——
 thou mayst be :
 thou shalt be.
- Within the veil, thee, the harp keepeth giving counsel. But,
 Thee, counsel profiteth at that time when worthy——
 thou mayst be.
- I say not now, with whom, sit ; what drink ;
 For thou knowest, if wise and learned——
 thou be.
- In the sward, every leaf is a book of a different state ;
 Woe is it if, careless of the state of all,——
 thou be.
5. Though, from us to the Friend, is a Path (the path of ma'rifat) full of fear,
 Easy is the going, if acquainted with the stage (the Shaikh)——
 thou be.
- In excess, the world's anguish taketh life's cash,
 If, night and day, in this difficult tale, (of journeying to the Friend)——
 thou be.
- O Ḥāfiẓ ! if, from lofty fortune, aid be thine,
 The prey of that (true) Beloved, impressed with excellences,——
 thou shalt be.

2. يَٰ signifies :—

(a) a note of music.

(b) „ screen.

Out of respect to the harp, this word is used.

566, (575).

1. Breeze of the morning of happiness! for that trace—— that thou knowest,
To a certain one's street, pass at that time—— that thou knowest.

The footman of the chamber of mystery, thou art; and on the head of the Path,
is my eye;

By manliness, not by order, urge in that way,—— that thou knowest.

Say:—From my hand passed my feeble soul. For God's sake,
From Thy ruby (lip), soul-refreshing, give that—— that Thou knowest.

(O true Beloved!) these (few) words I wrote, in such a way that the stranger
hath not known;

(Them) by way of kindness, do Thou also read in such a way——
that Thou knowest.

5. On Thy girdle, gold-woven, hope how may I not establish?
O idol! in that waist, is a subtlety—— that Thou knowest.

With us, the image of Thy (slaying) sword is the tale of the thirsty one and of
water (whereto he desireth to reach);

Thy own captive, Thou seizest. Slay in such a way—— that Thou knowest.

Ḥāfīz! in this matter, one are Turkī and Tāzī (Arabian);
Love's tale, relate in every tongue (language)—— that thou knowest.

4. The second line—

Them also read in such a way that to none save Thee shall information be.

567, (578).

1. Drink the cup of the wine of unity of—— a “man;”
 So that, by it grief’s root, up from the heart,——
 thou mayst pluck.

Expanded, keep the heart, like the cup of wine;
 Head closed how long like—— a large jar?

When, from the jar of selflessness, a riṭl thou drinkest,
 Less of thyself (voluntarily), thou boastest of——
 “self.”

Like the (humble and worthless) stone at thy foot be,—not like the water (of the
 cloud glorying in sublimity);
 All colour of deceit, thou mixest; and—— wet of skirt (lust-stained) thou art.

5. To wine, bind the heart, so that, like a man,
 The neck of hypocrisy and of piety—— thou mayst shatter.

Arise, and, like Hāfīz, an effort (in the service of the Pīr of ṭarīkat) make; so
 that, perchance,
 Thyself, at the true Beloved’s foot,—— thou mayest cast.

1. “Man.” See Odes 144, c. 10; 524, c. 1; 557, c. 1.

2. دني signifies:—
 a very large oblong wine-vessel.

3. Riṭl. See “Man,” Odes 315, c. 2; 524, c. 1.

568, (579).

1. Time consider plunder to that degree that thou canst ;
O soul ! the out-come of life is (only) this moment if thou knowest .

The desire-giving of the sphere hath life in barter,
Strive that, from fortune, the justice of ease thou mayst take.

The counsel of lovers, hear and out from the door of joy come ;
For all this is not worth the occupation of—a transitory world.

Before the zāhid, boast not of profligacy. For one cannot utter
To the physician, not the confidant, the state of—a hidden pain.

5. Gardener ! when hence I pass, be it unlawful to thee,
If, in my place, a cypress other than the beloved thou plant !

The jar-shatterer knoweth not this value that to the ṣūfī,
Is a household chattel like—a pomegranate ruby.

Thou goest ; and, the people's blood, thy eye-lashes shed :
O soul ! fiercely (impetuously) thou goest ; fear is, behind,—thou wilt remain.

O sweet mouth ! with the prayer of the night-risers, strive not ;
In the shelter of the one (ineffable) name (of God) is the seal having the quality
of—a Sulaimān.

Aside from the glance of Thy eye, my heart, I kept. But,
Thy eyebrow, bow-pōssessor, taketh (the heart) by its forehead.

10. O brothers ! compassion. Went my precious Yūsuf,
For grief for whom, wonderful (in wretchedness) I beheld the state of the old man
(Y'aḳūb) of Kin'ān.

The wine's delight will slay the penitent zāhid ;
O sage ! do not a deed, that bringeth—penitence.

8. "The great name of God." See Odes 189, c. 2 ; 193, c. 3 ; 435, c. 10.

One day, by my door, enter, so that, with joy, the hand I may clap;
(Saying :—) “Verily, joined to me is luminosity as—a guest.”

With kindness, tranquillise **Hāfīz's** heart,
O Thou, whose (beauteous) tress-coil (is) the assembly-place (perfection) of dispersion !

O idol, stony of heart ! if of me careless thou be,
My own state, I will utter before Āṣaf the second.

10. The solving of the work of desirous ones is in that heart-binding eye-brow ;
 For God's sake, a moment with (towards) us unloose the knot (frown) from —
 thy forehead.

Hāfīz! thee, the fancy of the yoke of His tress fascinates ;
 See, so that the ring of impossible fortune, — thou shake not.

570, (580).

1. Efforts, a thousand, I made that, my (true) Beloved,—— Thou shouldst be;
(That) the desire-giver of my sorrowful heart,—— Thou shouldst be.

(That) a moment into the hut of sorrowful lovers, Thou shouldst come;
And, a night, the consoling friend of my sorrowful heart,——
Thou shouldst be.

(O true Beloved!) since the lamp of my eye, Thou madest night alive keeper
(watchful),
The consoler of my hopeful heart,—— Thou shalt be.

In sleep of midnight, this desire I see;
In place of streaming tears, in my embrace,—— thou shalt be.

5. By that cornelian (mouth), by the way whereof, bloody of heart, I am,
If complaint, I make, my mystery-keeper,—— thou shalt be.

When to slaves, Khusraus of darkish beauty behave kindly,
In the midst, the Lord of my work—— thou shouldst be.

My slender prey becometh the rays of the sun,
If, a moment, a deer like thee, my prey—— thou be.

The three kisses that of Thy two lips, my portion Thou hast made,
If Thou give not, my debtor,—— Thou shalt be.

2. To the second line, add:—
But, it was not.

3. The first line:—
In recollection of Thee, all night I remain awake.

6. When other prophets recommend their own religious order,—me, do thou recommend.
When other beloveds cherish their lovers,—Lord of our work, be thou.

8. بوسه (kiss) signifies:—
the acquisition of readiness of acceptance of the sufficiency, outwardly and inwardly, of
God's word.

Forth from the common folk, me, Thou drewest; and me capacity gavest, so that—from out-
ward speech; from the word (the glorious Qurān and great Furkān); from inward speech;
and from manifestation (the word, holy and divine)—a pleasure I snatch.

Having lent me this capacity, and upon it brought my goal, if Thou pay me not, Thou art my
debtor; and (by the decree of the liberal) beneath my burden.

In that sward where idols (beloved ones) the hand of lovers take,
If, from thy hand, this (hand-taking) take place, my idol, — thou shalt be.

10. Though I am the **Hāfiz** (the guardian) of the city, not worth a barley-corn I
am :
Perchance, out of thy own liberality, my beloved, — thou shalt be.
-

10. **Hāfiz**. See Ode 395, c. 7.

571.

1. O mouth, thou resembleth a casket of pearls!

O Lord! around thy face, how fit became the line of a new moon?

Now, me, the (vain) fancy of union with Thee pleasantly deceiveth;
Let us see what picture, sporteth this form of a (vain) fancy.

Departed the heart, became blood the eye; became the body shattered, and
the soul fluttered:

In love, are wonderful things that successively come.

Blood became my heart by His hand; and by the memory of His intoxicated
eye;

With injury, I have been injured. With me, what has love to do?

1. ميسم signifies:—

تيسم (smile), tā being cut off for verse-sake.

اسم and ايسام are one and the same.

فالا تيسم signifies:—

to smile.

التيسم signifies:—

to make white (to display) the teeth; to laugh.

O revealer of the teeth! O displayer of the casket of pearls of the box of the mouth at my dispersed state and withered form!

Fie, fie! worthy of thee hath fallen around the face the line of the new (crescent) moon.

حال (state) signifies:—

love.

درجا من الای (the casket of) signifies:—

the manifestations of glories.

هلال (the new moon) signifies:—

the shari'at, the religious law.

خط هلال (the line of the new moon) signifies:—

the following of the shari'at; the manifestations of glories that become necessary to one possessed of the perfection of following the shari'at.

In Arabic, are couplets 6, 8, and 9; the first lines of couplets 1, 3, 4, and 15; and the second line of couplet 14.

4. The second line:—

Love hath no sin.

When the seeker reacheth the Sought, love (the road-guide, furnished with road-provisions) draweth aside,—the lover from the Beloved; the seeker from the Sought,—whether he experience the injury of the thorn; or whether he pluck the rose of his purpose.

5. If thy disposition turn not, ever again it turneth not;
(Either) the lover on this side, (or) the Ārif on this quarter.

O rider of camels that left my dwelling!
If, the men of Najd, thou meet, to them of my state, speak.

In love-playing, lawful the Heart-Ravisher regarded my blood;
O crowd of Lords! love's decision is what?

On account of desirè for the men of Najd, the eye slept not;
With its severe pain, the heart through rapture melted.

For God's sake, in the Zāt-i-Raml, my beloved was where?
Altogether fled wisdom through beholding the fawn.

8. تنامت signifies:—

نامت the tā is prefixed for verse-sake.

نجد (Najd) signifies:—

The higher regions of Arabia, where Lailā dwelt, and Majnūn became distraught.
In Najd, poets assign the dwelling-place of every beloved.

دابه signifies:—

- (a) anything that creepeth.
- (b) the beloved of Ḥāfiẓ.

عزالي signifies:—

- (a) a deer.
- (b) the name of an Arab of the tribe of Banī Ghazāl.
- (c) beloved.

Through desire of seeing the beloved (possessed of perfection) of the tribe of Banī Ghazāl, the eye slept not.

O horseman! O murshid of the pious! At the appointed time, to the adored Lord, represent the state of this separated stranger; and, out from the foot of my heart, the thorn pluck, saying:—

“A certain one desireth a manifestation of Thee.”

“On him, the blessing of beholding Thee, bestow; and, him from the tumult of glories, release.”

9. غزال (fawn) signifies:—

- (a) the beloved, whose manifestation is desired of all.
- (b) the name of an Arab tribe renowned for beauty and goodness.

For God's sake, on beholding the beauty and goodness of that sand (desert), whereon my beloved is dweller, reason fled.

In the splendour of her beauty I became distraught even as travellers, who, in the state of manifestations of glories, become selfless and effaced. So long as they become not effaced, they gain not a portion of His beauty.

In lover's Path, are rivers and deserts from the traversing whereof the holy traveller's heart becometh rent.

10. If learned and wise thou be, let not go four things :—

Safety, wine void of alloy, the Beloved, and the void place (the desert of solitude).

Wine, give. For, though black of book of the world, I became ;
Hopeless of the grace of the Eternal, when can one be ?

Sākī! a cup bring ; and, me, forth from khilvat put ;
So that, crafty and nothing-earning, door to door, I may wander.

Since time's picture is in no way fixed,
Ḥāfiz! complaint, make not ; wine, let us drink.

Pure is the cup of the heart in the time of the Āṣaf of the age,
Arise ; and cause me to drink of a cup of wine purer than limpid water.

15. Verily, the country boasteth of him and of his efforts ;
O Lord ! ever be this rank and this sublimity !

The seat-kindler of the fortune of the mine of pomp and of grandeur,
The proof of the country and of religion, (is) Abū Naṣr Abū-i-Mu'ālī.

Khawāja Mas'ūd (who lived about 1480, A.D.) saith :—

“A river, the waves whereof were man-devouring, I reached ;

“On that river, neither a boat nor a boat-man. Wonderful is the matter !

“That river, the waters whereof all blood I saw, I feared :

“To my heart, I said :—Why fearest thou? Since to cross is necessary, remedy is none.”

12. Khilvat. See Ode 67.

16. Abū-i-Mu'ālī (whose proper name is Muḥammad Ṣadru-d-Dīn) is claimed by the Turks as the first of their poets. He wrote in Turkish, in Arabic, and in Persian. He died 1270, A.D.

572, (562).

1. By her two tresses, Salmā bound my heart ;
 Yet, every day, my soul crieth to me :—"Come and die !"

For God's sake ! on me, heart-bereft, bestow pity ;
 Me, despite the hate of enemies, cause to reach to the beloved.

O thou who despisedest me for my love for Salmā !
 Her face, thou shouldst at first have clearly seen.

To the (true) Beloved, wholly and completely, surrender, like me, thy
 heart,—
 O drowned in love in the sea of friendship !

1. In Arabic, are couplet 1 ; the second lines of couplets 2, 4, 7, and 8 ; and the first line of couplet 3.

In Loris, are couplets 5 and 6 ; the first line of couplet 4 ; and the second line of couplet 3.
 Salmā. See Odes 310, 360, 534 559. This name, poets assign to all beloved ones.

The second line :—

Yet, daily the heart, my soul addresseth, saying :—

"Behold not the (illusory) lovely one ; thy self in love for her, surrender not."

2. The second line :—

Me, despite the hate of enemies, cause to reach to my desired one.

That is—

Cause me to reach to my object ; and to subdue my lust and body.

3. O thou, who, in respect of love for Salmā, deniest me ! at first, her face thou sawest not, therefore thou art excused.

4. To the true Beloved, thy heart wholly and completely surrender ;

O drowned in love, bring the pearl of friendship for Him.

Having reached the sea of friendship ; and therefrom to love drawn thyself, surrender like me thy heart to the true Beloved, that, to thy hand, thou mayst bring the jewel of purpose.

5. Subsequently, to thee, our soul, we shall have to advance ;
For, stubbornly, hast thou fought with lovers ; and their heart taken.

Grief for Thee wholly devoured this heart, helpless ;
Me, the news of the good fortune of my verse deceiveth.

O idol ! in grief of love's passion for Thee,
On the Lord (God) of slaves, is our reliance.

5. In Shirâz, men often use only the dominant (the initial, or the final) letters of a word.

چشم may signify چشم
اوش " " اوشن
غزت " " غزرت
یک دی " " یک دله

Whether Thou desirest, or desirest not, my life, I surrender. Thou, sincere with lovers broughtest their heart into bonds ; and again, from the insolence of the insolent, Thou escapedest.

No need, that thou shouldst display superiority. Obedient to the heart, is the soul. When Thou taketh the heart, in its pursuit, is the soul.

6. Grief for Thee wholly devoured my heart, helpless (whether Thou desirest, or desirest not) ;
Yet, the news of the fortune of my verse hath made proud my heart, which is the cause of iniquity and of error.
7. When, to this world, God sent his slaves (the human race), an invisible messenger spake saying :—
You, I send to a place where the steed of the sweetness of understanding of witnesses and of rapture will reveal the mystery of existence. See p. 5.
Of the crowd of worshippers of God, was Hâfiz. For, with the world and with aught therein, he engaged not ; but on reliance on God, all his spirit, cast.
8. In a dark night, into the twists of Thy tress (the world), went Hâfiz's heart ; and the Lord was his guide. For, on a dark night, without the guide, it is difficult to find the Path, especially a path fold within fold.
- In confidence of God's favours and by God's decree, men of God have paid attention to this world, full of vicissitude, and thence, on account of the tumult of its vicissitudes, have not rested.
- Thus, the world is a dark night whose light is accidental, in need of the splendour of the sun, of the effulgence of the moon and of the planets ; and of the illumination of fire.

There are five explanations :—

- i. To his praised one, Hâfiz saith :—

He, who turned from his own perfection to imperfection ; exchanged his own faith for the world ; established, for the acquisition of the world's goods, tyranny ; and gave for this his faith—made no profit, even though in his own estimation a profit it was that all his energy was in the arranging of his own existence (the goal of worship, the field of culture).

Thee, may God give opportunity and blessing so that thou mayst ever move from descension to ascension ; mayst quit the world in quest of faith ; mayst strive in the will of God ; and mayst wear the painted garment of the paintings of God.

- ii. He who, having reached the stage of perfection, turned to the guidance of the imperfect, and for the perfecting of them, made all resolution—made no profit.

Though, in the opinion of the Lords of the shari'at, the guidance of the imperfect is a great work,—yet since he scattered his own skirt for the perfecting of his own desire he made no profit.

Within the curl of Thy tress, went **Hāfiz**
In the dark night; and God is the guide.

Thine, be opportunity! Thee, may God bless, so that ever thou mayst endeavour in the perfecting of the faculty of speech.

Thus, in truth, were ancient kings engaged, though, through the exigency of affairs, they practised tyranny.

Not agreeable to the praiser is reproach.

Sa'di saith :—

“One skill, if thou have and seventy defects,

“Naught seeth the friend save the skill.”

- iii. At that time when an enemy with a countless army had appeared to invade the country; and when a great terror prevailed, such that by report his army exceeded in length and breadth,—the **Khalifa** of the age turned to **Hāfiz** and asked his blessing.

From fresh vision, **Hāfiz** perceived that the enemy's army exceeded not 10,000; and that the Praised One (the **Khalifa**)'s army amounted to 7,500.

Then, this subtlety he devised; and for his consolation sent his blessing. Despite this often do they prepare the fixed number; and, save in the little ($7\frac{1}{2}$) and in the great (10), engage in naught.

- iv. When I multiply 10 by $7\frac{1}{2}$, it cometh 75. From this, I take 'ujb that also is 75.

He who, in the height of worldly wealth, displayed 'ujb (pride) to his dependants, made no profit.

Thine be opportunity; and thee may God bless that, despite the existence of scarcity of wing and of moderation of stature, thou mayst fashion the garment of pride over thy superiors; and make the disobedient obedient.

This is a good quality of praised good qualities.

Whoever multiplied 10 by $7\frac{1}{2}$ (reckoned as 75) brought to his hand the word 'ujb in that he hath 75.

In the affairs of the world, having attained the degree of 10 (which is the total of the number of units), and, having rested with $7\frac{1}{2}$ (whose market is less), he acquireth pride.

Then he made no profit, even though, in his own estimation, a profit it was.

Thine, be opportunity; and thee may God aid, so that, having multiplied 10 by $7\frac{1}{2}$, thou mayst reckon 75; and, on account of it, acquire the word 'ujb for the sake of the triumph of thy dependants, which result bringeth the pleasure of God.

That is—

In worldly affairs, having reached the stage of $7\frac{1}{2}$ (which hath moderation of state and from which wanteth something of completion, 10) thou displayest pride with those, who are at the stage of 10 (which is the completion of units; and, in their estimation, the stage of goodness and straightness).

See Ode 435, c. 2, 3; 589, c. 4.

- v. Former kings brought the minted coins of weight 10 to the weight $7\frac{1}{2}$; and thus filled the treasuries.

When the time of coining fell to the praised one of lofty spirit, he brought back to 10 the coin of $7\frac{1}{2}$; and thus to ease brought the people.

Amir **Khusrau** saith :—

“If, for liberality, his great ancestors

“Made two alloyed dirhams out of one unalloyed,

“See what happened to his alloyed dirhams!

“Of three, one was; of one, three became.”

573, (577).

1. To thee, the mirror of solitude displayeth the light of God,
By the door of us (the darvîshes), enter if the seeker of eternal love, thou be.

Wine give. For, if hell take the name of our sin
On its fire, water dasheth Muḥammad's miracle (and guardeth it).

Momently, an act of sorcery thou practisest. Lawful, this is not;
Said the messenger of our Lord:—"Never are we trick-players."

If, with this grace and grandeur, to the sward thou pass,
The lily, and the cypress, and the rose following with thee all go.

5. Intentionally, in malice against me, wherefore drawest thou the sword of violence?

Perchance thou thinkest not of—"On extended (lofty) columns (of fire)."

In time, from the heart's tablet, make clean the picture of self;
If, with soul and heart, to the street of wisdom the path thou take.

O Hâfiz! entangled in the net of desire is the bird of thy heart;
O thou attached to shame! boast not of the solitude (of the holy traveller).

2. See the Kūrān, xix. 72.

3. مبدی signifies:—

a thing of uselessness and of idleness. Momently, deceit thou practisest; and me into error leadest. Lawful this is not. By thy own word and deed, stand. For me, for sport and folly, they have not created; nay, for work, me into the world, they have brought. Not am I of those useless things that they reckon not.

God saith:—

"Reckon ye that we have created you in vain? To Me, will ye not return?"

5. See the Kūrān, c. iv. 9.

مبدی is properly:—

مبدیة. For verse sake, the final tā is rejected; yā added.

In opposition, wherefore drawest thou the sword of violence? Slay and slay, for God's sake!

For, to offer pity to the half-slain one, is naught save tyranny.

Perchance, thou thinkest not of what, in respect of world-possessors and of man-injurers, God hath said; nor, of the path that, to men of happiness, He hath shown?

Verily, on them, hell's fire is heaped up equally around.

Hell's fire is a cover; and, them, like a cover, surroundeth on all sides—in that state, wherein, with long fiery chains (whereby the pillars of fire leaped), they are made fast.

قطعات

Kita'at.*

(Fragments.)

574.

- 1 On the world and its goods, plant not thy heart ;
For the reason that, from it, fidelity, none experienced.

From this shop, honey without the sting, none ate ;
From this garden, the (sweet) date without the (bitter) thorn, none plucked.

Whoever a lamp enkindled,
When it wholly kindled, it, the wind (of death) blew out.

Whoever on it (the world), void of care, placed his heart,
When I looked—his own enemy, he cherished.

5. The warrior-king, the Khusrau world-seizer (Muḥammad Muẓaffar),
From whose sword, blood dropped.

Sometimes with a single assault, an army, he shattered ;
Sometimes, with a Hū ! the centre of an army, rent :

Without reason, imprisoned chiefs ;
Severed the heads of heroes void of crime ;

* The final word of the Persian lines is kept the final word in the translation.

3. Who, with a hundred efforts, gained his purpose, from that purpose gained no profit, which, from his hand, time snatched not.
5. Mubārizu-d-Dīn Muḥammad Muẓaffar (d. 1364 A.D.) was the founder of the Muẓaffar dynasty in Fārs.
In 1353, he took Shīrāz from Amīr Shaikh Abū Ishāq.
6. "Hū." See Ode 514, c. 2 ; 515, c. 1.

From fear of his grasp, the lioness cast (her young)
In the desert, when his name, she heard.

At length Shīrāz, Tabrīz, and 'Irāk,
(Them,) when he subdued; and his time (of death) arrived,

10. He (Shāh Shujā'), whose world's sight was luminous by him (Muḥammad Muẓaffar),
Into his (Muḥammad Muẓaffar's) eye world-seeing, a nail drew.

575.

1. Sākī! the wine that is life's elixir, bring;
So that, my dusty body, the fountain of immortality thou mayst make.

On the cup's circulation, my eye I have; and on the hand's palm (ready to
surrender), my soul;
By the khwāja's head, (I swear) that so long as that (the cup) thou givest not,
this (my life), thou takest not.

Like the (ruddy) rose in the sward, off from wine,—thy skirt shake not;
For the reason that, at thy foot, a soul-scattering (surrendering), head I keep.

O Minstrel! on the second and the third cord of the lute, chaunt
The praise of that moon (the lovely one), who, in beauty, an equal, hath not.

576.

1. Into the ear of sense of the slave (Ḥāfīz), the announcer of news shouted,
From the Lord of Unity,—“No god, save God,”

8. The couplet may be:—

From fear of him, his grasp off cast the (ravening) lion,
When, in the desert, his name he heard.

10. Shāh Shujā' (d. 1384 A.D.). In 1359, he put out the eyes of his father Muḥammad Muẓaffar and
assumed the government of Fārs.

Saying :—"O dear one, whose lot is despicability,—
 "Its truth (is) that, by force, he gaineth not rank and pomp :

"With the water of Zam-zam and of Kauṣar, white one cannot make
 "The blanket of fortune of that one which black, they (Fate and Destiny)
 wove."

577.

O man of wisdom ! on the liberality of 'Amr, or of Zaid, fix not thy heart ;
 Whence his work will open (succeed),—none knoweth.

Go ; (on God), reliance make ; knowest thou not that the nib of my pen—
 Every form that it depicted, a different colour out (from that intended) fell.

The King of Hurmūz saw (me) not ; (and) without a word (of praise from me),
 a hundred (deeds of) kindness did ;
 Me, the King of Yazd saw ; and his praise, I made. Me, naught he gave.

O Ḥāfiẓ ! this, like this, is the work of kings ; grieve not :
 Them, grace and aid, may give the Ruler, the Conveyer of daily victuals (God) !

578.

The holy spirit that happy Surūsh (Jibrā'il),
 On Heaven's emerald vault,

In the morning, shouted saying :—"O Lord !
 "In fortune and power, eternal be :

"On the imperial throne, remain,
 "Manṣūr, son of Muẓaffar Muḥammad !"

3. Zam-zam. See Ode, 91, c. 7.

The well zam-zam is 7'6 feet in diameter and 56 feet in depth. The water is abundant and wholesome, though brackish.

3. Muḥammad Muẓaffar. See Ode 574, c. 5.

Shāh Manṣūr (d. 1393 A.D.) was ruler of 'Irāq and Fārs. See No. 686, c. 122.

579.

1. In the time of rule of Shāh Shaikh Abū Ishāk,
By five wonderful persons, prosperous was the country of Fārs.

The first, like him, a monarch, territory-bestower,
Who, his own soul, cherished; and, (to his subjects,) justice of ease gave.

The next, the Protector of Islām, Shaikh Majdu-d-Dīn
A Kāzī better than whom, the sky recollecteth not.

The next, the descendant of Abdāl Shaikh Amīnu-d-Dīn
Whose auspicious blessing, closed deeds, loosed.

5. The next, the King of learning, 'Aẓd who, in composition,
In the name of the King (Shāh Abū Ishāk), laid the foundation of the work
of "stations."

The next, the merciful one like Ḥājī Kivām, the ocean of the (generous) heart;
Who, for generosity and justice, took from the world the good name.

Equal to themselves, they left none; and departed (in death);
May God, great and glorious, cause all to be forgiven!

580.

1. If, in reality, the beggar had the pure essence
On water, the circle of the centre of his shame's point——would have stood.

1. Abū Ishāk (d. 1357 A.D.) was governor of Shirāz.

3. Majdu-d-Dīn Isma'īl (d. 1355 A.D.) was Kāzī of Shirāz in the time of Abū Ishāk. See Ode 604.

4. Abdāl. See Brown's *Darvishes*, p. 83.

5. 'Aẓdu-d-Dīn (d. 1355) wrote the *Mawāḳif-i-'Aẓdia*, a work (in Arabic) on jurisprudence.
"Stations" refer to mystic states in ṭarīkat.

6. Ḥājī Kivāmu-d-Dīn. See Ode 3, c. 9 and Nos. 610, 692.

7. The second line may be:—

On the fluid (ink) of the diacritical dot of شرم (sharm, shame), his centre (of contentment)
——would have stood.

1. The beggar's shame (a fixed small point) would in water (the lustre of the jewel of merit) have
expanded into a widening circle such as is formed when a stone is cast into water.

If, the sun had not mocked,—his cup of gold,
Void of the pleasant tasting wine, wherefore—— should have stood?

If, for the mansion of the world, the intention of ruin had not been,
Better than this, its foundation (firm)—— would have stood.

If, the desire of alloy, time had not had, its work,
By the hand of Āṣaf, master of assay,—— would have stood.

5. Since, save this one liberal one, time had not more,
From time a respite in life—— would have stood.

581.

1. O friend, time-chooser! to the Khwāja's hearing, convey (my request),
In a private chamber, wherein (only) the breeze, as a stranger,—— shall be.

Present a pleasantry; him, happily, make laugh,
With a subtlety, wherein his heart's pleasure—— shall be.

Then, of his kindness, with courtesy, ask to this extent——
Saying:—"If I ask for an allowance, lawful it—— shall be?"

582.

1. From thyself, ask thou thyself both the good and the bad;
Another watchman for thee, why is necessary?

From bad be far; for goodness, strive;
In playing and toying, life ruin not.

Since thou knowest that thy victual-giver is God,
Through greed, the heart perverted keep not.

2. At the stars, the sun with his superior splendour laughed. Therefore, his golden disk (or cup) 580 is empty.

1. The Khwāja Ḳivāmu-d-Dīn who had founded a school for Hāfiḡ. See No. 605
The request (an allowance) is stated in the last hemistich,

Whoso feareth God, unto him will He grant a (happy) issue (out of all his afflictions;)

On him, He will bestow an ample provision whence he expecteth (it) not.

583.

1. From the book of manners, to thee, I read

A verse on fidelity and on——

gift.

“Who with violence scratcheth thy liver,

“To him, like the liberal mine, gold——

give.

“Less than the shade-casting tree be not;

“Who at thee dasheth the stone, to him fruit——

give.

“From the (oyster-) shell, recollect the subtlety of humility.

“Who taketh thy head, to him the jewel (of the pearl)——

give.”

584.

1. The hall, and the college, and the argument of knowledge; and the arch, and the corridor——

(Are) what profit, when the heart of the sage and the eye of the see-er——

is none.

Though the hall of the *kāzī* of Yazd is the fountain of excellence,

Not untrue is it that, there, the knowledge of vision——

is none.

585.

1. To the envious ones of our *Khawāja* speak, saying:—“Evil, approve not

“If not, save evil, thee, (other) requital time——

giveth not.”

Strife, make not. For, ever, by reason or by exceeding thought,
To our hand, the rein of sway, the sky—— giveth not.

Notwithstanding that in Jamshīd's sight, they array the (whole) earth;
(In exchange for it, permission) for the surrender of the jewel, the cup world-
displayer, he (Jamshīd)—— giveth not.

Let us fly to God! if, from the sky, the arrow (of calamity) rain;
For to us, the power of access into the sacred enclosure (of the palace), it (the
raining of calamity)—— giveth not.

By the right due to the favour of our Hājī Kivām (I swear) that, from fate,
For the sake of his own welfare, consent to this (refusal of access), he (Hājī
Kivām)—— giveth not.

586.

1. O Shāh! from paradise, an envoy (Hāfiz's muse) hath arrived;
Rizvān of throne, like the Hūr, salsabil (soft and bright) of hair;

Language sweet, pure of meaning, weighed, and heart-accepting;
Possessed of beauty, and graceful, and pleasant and jest-utterer.

I said :—" To this small abode, wherefore camest thou ?"
He said :—" For the assembly of the Shāh, angel of nature."

Now, of the society of poor me, to distress he (the envoy) hath reached,
Him, to thyself call ; and his heart's, desire, seek.

1. In this Ode, Hāfiz seeketh royal patronage.

3. سراجہ signifies :—

a small house or cage, wherein they keep domestic fowls.

587.

1. In this darkness-palace (this world) in the hope of the Friend till when shall I sit?
 Sometimes, in the teeth, the finger (of regret) ; sometimes on the head of the knee, the head (of grief).

To an end hath reached my patience, since the wolf entered the abode of the lion ;
 When the (filthy) crow sang a song in the cooing-place of pigeons, reason fled.

O auspicious bird! come : glad tidings of fortune, bring :
 Perchance, as once it was, to the race again time may turn.

588.

1. O Sākī!, full, the cup make. For the master of thy assembly
 (Thee, thy) desire giveth ; and (thy) mysteries, preserveth.

Here, Paradise is cash (present) ; ease and pleasure, make afresh,
 For the reason that, in paradise, the sin against the slave, God recordeth not.

The melody of the harp (is) the sound of pleasure ; the court of the assembly
 the place of dancing,
 The mole of the (true) Beloved, the grain of the heart ; the tress of the Sākī, the
 snare of the Path.

Friendly of desire, are friends ; and respectful (are) companions :
 Attendants are good of name, the ranks of sitters, well-wishing.

- O Sākī! better than this, time revolveth not ; ease, choose :
 O Ḥāfīz! pleasanter than this, state is not ; the cup, demand.

2. In Arabic, are couplet 2, and the second line of couplet 3.
 Couplet 2 is quoted from the poet Abū-l-'Alā Tānūki, a celebrated Arabian poet.
 The last line is in imitation of Shaikh Faridu-d-Dīn-i-'Attār (b. 1119, d. 1230.)

589.

- i. O King! fellow-traveller with thee, is the army of God's grace ;
 Arise, if, in the design of world-seizing, well—— thou doest.

With such a height of glory, of the fore-place of thy abode.
 Informed thou art ; and the service of informed hearts,—— thou doest.

Notwithstanding the sorcery of colour of this bluish vault, rust of hue (the sky),
 According to the desire of God's law, work,—— thou doest.

He, who brought 10 to $7\frac{1}{2}$, no great profit made ;
 Thine, be opportunity, that $7\frac{1}{2}$, 10—— thou mayest make.

590.

- i. O one lofty of descent ! thy essence pure of hate and of greed ;
 O one happy of star ! thy nature free from hypocrisy and deceit.

In greatness, lawful when is it that honours,
 Back from the angel, thou shouldst take ; and, them, to the dīv, give ?

1. خوش کردن signifies :— خوش کردن

3. "God's law." See the Kūrān !!

4. See Ode 572, c. 8 (note).

Numbers have degrees. The perfection of units is ten ; less than ten is imperfection.

The explanations are :—

i. Whoever from perfection to imperfection ; from ascending to descending inclined, and for the world, gave religion,—gained no profit.

ii. An enemy with a numerous army assaulted Hāfiz's patron, the king.

On account of the strength of the enemy's army the king greatly feared.

Hāfiz, by his inward light, perceived the truth and consoled the king, saying :—The enemy's army is not more than 10,000 and thy army is 7,500.

By the decree,—

"Often an army, small of number, overcometh an army, great of number ; hold stout thy heart ; for victory is thine."

iii. Possibly, the greatest and the least weight of a coin may be 10 and $7\frac{1}{2}$.

Other kings have decreased the coin of the weight of 10 to the weight of $7\frac{1}{2}$, thus rendering miserable their subjects. They gained no profit :

Thou hast increased the coin of the (reduced) weight $7\frac{1}{2}$ to the weight of 10, and thus rendered happy thy subjects.

591.

1. The beauty of this verse is independent of explanation ;
Guide to the sun's splendour, seeketh a person ?

Āfarīn on the reed of a painter, who gave
Beauteous beauty like this to virgin meaning !

In respect of its beauty, reason gaineth no substitute,
In respect of its grace, nature seeth no substitute.

This verse is either a miracle, or lawful magic ;
This language either the invisible messenger brought, or Jibra, il

In this way, a great mystery, none can utter ;
None knoweth how to pierce a pearl (of verse) in this way.

592.

1. O Khusrau ! O just one ! O one of ocean-hand (in liberality) ! O lion of heart !
O thou whose glory, with varied forms of arts, is adorned !

Seized all horizons ; subdued all quarters,
The clamour of happiness and the fame of a Sultān-king.

Perchance the invisible inspirer may have told thee my state,
This that my resplendent day (of ease) hath become like the night of darkness .
(of calamity).

Whatever, in three years, from the Shāh and from the Vazīr I amassed,
All, in a moment, snatched the bat-sky.

5. Last night, in sleep, so my fancy saw that, in the morning,
To my Shāh's stable, chanced my passing secretly.

591 4. Magic. See Ode 358, c. 9.

592 5. Ḥāfīz believed that the thief had taken his mule ; and, placed it, as a present, in the Shāh's stable.

Bound in his stall, barley, my mule kept eating,
The nose-bag, off he threw; and to me said:—"Me, knowest thou?"

This dream, its explanation at all I know not what it is;
(It), do thou make; for, in comprehension, no second hast thou!

593.

1. In the morning, from exceeding sorrow, my power of verse-making,
Shunning the slave (Hāfiẓ), fleeing, — kept going.

The picture of Khawārazm (Khivā), and the fancy for the bank of the Jihūn it
kept establishing;
With thousands of complaints, from the land of Sulaimān (Shirāz), it —
kept going.

Kept going that one, save who none recognised the soul of language;
I kept looking; and, from my body, the soul — kept going.

When to him, I said:—"O my old consoling friend!"
He harshly spake; and, heart-distressed and weeping, — kept going.

5. I said:—"Now, to me, who will utter sweet speech?"
For that sweet tongue, sweet singer, speech-knower, — kept going.

Much entreaty, I made, saying:—"Go not." Profit, it had not:
On that account that, from the mercy glance of the Sultān, his work —
kept going.

O King! by way of grace and of kindness, him call back;
What doeth the consumed one, who, from exceeding disappointment, —
kept going?

-
2. Hāfiẓ soliciteth patronage; and intimateth that if the king neglect him, he must quit Shirāz (called 593
in compliment to the king) the land of Sulaimān.

594.

1. The sky's malice, they see not; and hear not;
For eyes, all blind are; and ears, all deaf.

O many a one, whose pillow, the moon and the sun (now) may be,
Whose couch of the clay and the dust (of the grave) at last shall be.

From armour, against the loosening of the arrow of destiny—what profit?
From the shield, against the penetrating of the decree of Fate—what advantage?

If of iron and of steel, the rampart of the citadel,—thou make;
When the warrant arriveth, quickly death beateth the door.

5. Of the pleasant light, and ease and drink, proud be not;
For in pursuit of light, is darkness, and poison beneath the sugar.

That door, that to thee they (Fate and Destiny) open, in (vain) desire open not;
That path, that to thee they show, through lust, surrender not.

In thy Path, all is (digged a) pit,—head bowed, go not;
In thy cup, all is deadly poison,—untasted, purchase (choose) not.

The sphere's dust, behold; time's nature, behold:
The carpet of desire, fold; the garment of greed, rend.

595.

1. Yesterday, me a message a friend sent,
Saying:—"O thou the outcome of whose reed (is precious as) the black (pupil)
of the eye!

595 1. After two years' absence, Ḥāfīz returned to Shirāz; and (to escape his creditors) dwelt with Ḥājī Ḳivāmu-d-Dīn. See Ode 3.

"When, after two years; back to my house, thee fortune brought,
 "Forth from the Khwāja's house, wherefore comest thou not?"

Answer, I gave and said :—" Hold me excused ;
 "For, this is a path neither of self-desire nor of self-opinion.

" Ambush, in my path the Ḳāzī's vakīl hath made,
 "In his hand, the writ of a decree like the snake of destruction.

5. "If, forth from the Khwāja's threshold, my foot I place,
 "Me, he will seize ; (and) towards the prison in disgrace will take.

"The Khwāja's quarter is my fortress. If, there,
 "A person speak of the dunning man,

"By the aid of the power of arm of the vazīr's slaves,
 "With blows, I will break the brain (the head) of his madness.

"What room (for jest) this? Since from the bond of Kāf and Nūn (Kun), ours,
 "Save his service, is no final cause.

"Ever be—open to desire, his door; and, with affection,
 "In his service, loin-girt, the blue enamelled sphere!

8. When God said :—

"Kun (be)." Fa yakūnu (Then it was). See p. 1001.

He decreed that—from attachment, not from a wish to elude his creditors—Hāfiẓ should dwell
 with Hāji Ḳivām.

There are four causes علت ('illat)

علت فاعلي	'illat-i-fā'iliy	the efficient cause; the cause of the doer.
مادي	" -i-māddiy	" material " matter.
صوري	" -i-ṣūrī	" formal " form.
غائي	" -i-ghā, ī	" final " end.

596.

1. Sugar from the violet, the rose-conserve of my verse hath snatched ;
Therefore, the envy of sugar-candy and of fawn-heel, it became.

Be bitter the mouth of him, who the candy (my sweet verse) aspersed !
(Be) dust on the head of him, who the denier of the limpid water (my lustrous
verse) became !

Every one, who, blind, from his mother was born,—in his life,
The purchaser of the lovely one, possessed of beauty,—when became he ?

597.

1. O brother ! in passing away, opportunity
Is, in swift passing, like the (swiftly moving) cloud.

Learn that life is very precious ;
If it become effaced,—alas !

598.

1. The morning of Friday, it was ; and the sixth of the Rabi'u-l-awwal
When, from my heart, fleeting (in death) went the face of that one moon of
face.

596 1. طبرزد (Arabian candy)
When it becometh hard, one may say that it is fit to be broken with the axe.
تبر axe ;
زد (the past of zadam) strike
كعب غزال (fawn-heel) signifies :—
a sweatmeat, now unknown at Shirāz, like Pâte de Guimauve.
In Hindi, it is called "batāsā."

598 1. See Ode 35, c. 8 ; and Nos. 599, 606.
This commemorates the death of Ḥāfīz's son.

In the year 764 of the Hījra,
On me, the hard tale (of his death) descended like water.

Sigh and pain and regret give profit—where?
When as sport and without profit, passed away my life?

599.

1. O Soul! that paradise-fruit that came to thy hand
In thy heart, why didst thou not sow? From thy hand, why didst thou let go?

If the date of this event of thee they ask,
Say its total (is) from the paradise-fruit.

600.

1. Brother, Khwāja Ādil—unvexed be his rest,
After fifty-nine years of life

2. This giveth the date of death of a friend. See Nos. 598, 606.

میوه بهشتی (paradise fruit) signifies :—Hāfiẓ's son.

م	.	.	.	.	40
ي	.	.	.	.	10
ر	.	.	.	.	6
ه	.	.	.	.	5
					<u>61</u>

ب	.	.	.	.	2
ه	.	.	.	.	5
ش	.	.	.	.	300
ن	.	.	.	.	400
ي	.	.	.	.	10

599

The year is 778 A.H. See page 95.

3. خليل عادل (friend Ādil) gives the date :—

خ	.	.	.	.	600
ل	.	.	.	.	30
ي	.	.	.	.	10
ل	.	.	.	.	30
					<u>670</u>

ع	.	.	.	.	70
ا	.	.	.	.	1
د	.	.	.	.	4
ل	.	.	.	.	30
					<u>105</u>

The year is 775 A.H. See p. 95.

Departed to the garden of paradise ;
With his deeds and his nature, God be satisfied !

Ever say—" Friend Ādil " ;
Thence, the year of his death, understand.

601.

1. When the Merciful One, who dieth not, this King,
Of whom deeds of good perish not,—beheld.

His (the King's) soul, associate of His own mercy He made, so that, became
The date of this matter—" The Merciful One dieth not."

602.

1. (Vazīr) Tūrān Shāh, the world's Khān, the Āṣaf of time's revolution,
Who, in this meadow (this world), save the grain of good deeds sowed naught.

601 2. رحمان لا يموت (Raḥmānu lā Yamūtu) signifies :—

The Merciful One, dieth not.

ر	.	.	.	.	200
ح	.	.	.	.	8
م	.	.	.	.	40
ا	.	.	.	.	1
ن	.	.	.	.	50
					<hr/>
					299
					<hr/>

ل	.	.	.	.	30
ا	.	.	.	.	1
ي	.	.	.	.	10
م	.	.	.	.	40
ر	.	.	.	.	6
ن	.	.	.	.	400
					<hr/>
					487
					<hr/>

The year is 786 A.H. See p: 95.

Rosenzweig rightly omits the (alif) in Raḥmān.

The middle of the week it was ; and the 21st of the month Rajab,
When, to the rose-bed, he went ; and, this stove (the world), full of smoke, let go.

That one whose inclination towards truth and truth-uttering may be,
The year of the date of his death, seek from—"Inclination for paradise."

603.

1. Baha, u-l-Haḡḡ va Dīn—happy, be his resting-place !—
Imām of the Sunnat (traditional law) and Sha'ikh of the assembly.

When, from this world, he departed, this couplet he read .
To men of excellence, and to the Lords of pre-eminence :—

"Association with God, by devotion one can gain ;
"If power be thine, (in this path) plant thy foot."

In this way, the date of his death
Bring forth from the letters—"Association (with God) by devotion."

2. Tūrān Shāh was Hāfiẓ's patron.

ميل بهشت (inclination for paradise) gives the date of death.

م	.	.	.	.	40
ي	.	.	.	.	10
ل	.	.	.	.	30
					<u>40</u>

ب	.	.	.	.	2
ه	.	.	.	.	5
ش	.	.	.	.	300
ت	.	.	.	.	400
					<u>707</u>

The year is 787 A.H. See p. 95.

4. قرب طاعت (association of devotion) gives :—

ق	.	.	.	.	100
ر	.	.	.	.	200
ب	.	.	.	.	2
					<u>302</u>

ط	.	.	.	.	9
ا	.	.	.	.	1
ع	.	.	.	.	70
ت	.	.	.	.	400
					<u>480</u>

The year is 782 A.H. See p. 95.

604.

1. The glory of religion, chief of the Sultān-Ḳāzīs,—Ismā'il,
Whose reed of eloquence spake of the shara'.

The middle of the week it was ; and the eighth day of Rajab,
When forth from this house, void of way and order, he departed.

The corner of God's mercy, his abode know ; then
The year of the date of his death seek from " the mercy of God."

605.

1. The great pillar of state and of faith, he (Ḳivāmu-d-Dīn) at whose door,
For dust-kissing, (even) the (lofty) sky made homage.

Despite that pomp and that grandeur (of his) beneath the dust (of the grave)
he went ;
From the place of existence, in the middle of the month Zū-l-Ḳa'dat.

604 3. رحمت حق (God's mercy) giveth :—

ر	.	.	.	.	200
ح	.	.	.	.	8
م	.	.	.	.	40
ت	.	.	.	.	400
					<u>648</u>

ح	.	.	.	.	8
ق	.	.	.	.	100
					<u>108</u>

The year is 756 A.H. See p. 95.

The title of Ismā'il is :—

Majdu-d-Dīn, Sarwar-i-Sultān-i-Ḳuzāt (See Ode 579, c. 3.)
which, in the first line, is translated.

- 605 1. Khwāja Ḳivāmu-d-Dīn was the predecessor of Ḥājī Ḳivāmu-d-Dīn Ḥasan. See Ode 3, c. 9, and
Nos. 581, 610, 692.

So that, from any one, hope of liberality again hath none ;
The letters of the year of his death became—— “ The hope of liberality.”

606.

1. Spring-season it is ; and the rose, and tulip and the wild white rose,
Up from the dust have come ; in the dust, wherefore art thou ?

Like the (weeping) cloud of spring, I go, and bitterly weep,
On thy dust to such a degree that, forth from the dust, thou wilt come. }

607.

1. That one is who—who will represent to His Highness, the Sultān,
That, from time's violence, cat-camels have appeared ?

Seated on the prayer-mat of the Kāzī, a profligate ;
Again to the rank of a chief, arrived a filthy one.

3. امید جود (the hope of liberality) gives :—

ا	.	.	.	.	1
م	.	.	.	.	40
ي	.	.	.	.	10
د	.	.	.	.	700
					<u>751</u>

چ	.	.	.	.	3
ر	.	.	.	.	6
د	.	.	.	.	4
					<u>13</u>

605

The year is 764 A.H. See p. 95.

Note that umīd is spelled umīz.

1. This is in memory of a son of Ḥāfiẓ. See Nos. 598, 599.

606

1. شتر گریه (cat-camel) refers to the following tale:—

607

At a very low price, an old man offered a camel ; but it no one was allowed to purchase without purchasing with it a cat, the price whereof exceeded the value of the camel.

2. زند (profligate) signifies :—

(a) zīrak a clever one.

(b) mutīl „ knave.

(c) be-pāk „ fearless one.

(d) a denier of men of outward rectitude.

(e) one outwardly bad, inwardly good حیز (filthy one) signifies :—an hermaphrodite, catamite.

Said, that profligate :—"The eye and the lamp of the world, I am :"

Said, that filthy one :—"The seed of Dārā and of Firīdūn, I am."

608.

1. Eat that green grain (of the grape), of which, easy of digestion,
Whoever eateth one grain, on the spit (to roast), putteth the *simūrgh* (thirty
birds).

Of that morsel, that, into ma'rifat, casteth the *ṣūfī*,—

(Together are)—one drop (of wine), and an hundred intoxications; one grain
(of grape), and an hundred *simūrghs*.

609.

1. Years, omen, state, wealth; and source and race (lineage), throne and for-
tune,—
Thine, be in monarchy, in perpetuity, in permanency!

(Thine be—) the year, joyous; the omen, auspicious; the state, tranquil; the
property, ample;

Source, firm; race, permanent; throne, lofty; fortune, obedient.

608 1. حبه خضرا (the green grain) may signify :—
ḥashish (Cannabis Indica). See Ode 467.

2. The *ṣūfis* acknowledge four stages :—

پرداخت جسمانی material observance.

طریق ṭarīq, the Path.

معرفت ma'rifat, divine knowledge

حقیقت } ḥaqīqat, truth.

وصل } waṣl, union.

610.

1. The chief of men of turbans, the candle of the union of the assembly,
The master of the Lord-of-conjunction, Ḥājī Kīvāmu-d-Dīn Ḥasan.

From the flight (Ḥijra) of "the best of men" (Muḥammad), 754 years,
—The sun's mansion was Gemini; the moon's birth-place, Virgo.

Sixth of the month Rabīʿa-l-Ākhir, in mid-day,
The day, Friday, by the decree of the Creator possessed of grace—

The bird of his soul that was the Ḥumā of the holy sky,
From the snare of this house of calamities to the garden of paradise, went.

611.

1. When (shall be) a little leisure, that the service of the Pīr of the Magians I——
may do;
And, by the counsel of the Pīr, young (prosperous) my fortune—— may make?

Care-taker of the wine-house, years I have been,
The rest of my life, the service of that threshold,—— I shall do.

Yesterday, with me, the muḥtasib beheld the flagon; and broke it;
After this, it, beneath the tattered religious garment,—— I shall put.

612.

1. Last night, of reason, the sage of my thought asked,
Saying:—"O peerless one of the graces of the merciful Creator!

1. "Men of turbans" signifies:—Men wearing large turbans.

2. The Ḥijra dates from the 15th July 622 A.D. See Nos. 605, 692 and ode 3.

3. See p. 95.

"In the world, what is the jewel of verse, whereby,
 "(Is) disaster to the price of the market of the pearl (of the sea) of Uman?"

Reply, he (reason) gave, saying:—"From me, hear; but, hear not
 "(Him), who said—this (is) the elegy of this one; and this (is) the ghazal of
 that one."

"The chief of the accomplished ones of the time,—knowest thou who he is?
 ——"By way of sincerity and of certainty; not by way of falsehood and of
 suspicion—(He is):—

5. "The Shāh-in-Shāh of accomplished ones, king of the country of speech,
 "The beauty of religion and faith, Khwāja of the world,—Šalmān."

613.

1. Alas! the bright robe of the day of youth,—
 If its had been the decoration of permanency.

Alas! O grief! O pain! that, from this stream,
 Will pass (away) the water of (our) life.

From relation and connection, it is continually necessary to sever;
 Thus, hath passed the sky's decree.

Every brother,—brother quittance,
 By thy father's life!—save the Farḳads twain.

612 5. Salmān Sāvaji Jalālu-d-Dīn Muḥammad (d. 1377 A.D.) was a celebrated Persian poet, native
 of Sāva, who lived in the time of Amīr Shaikh Ḥasan Jalāyar Ḥasan Buzurg, and of his son
 Sultān Uvais Jalāyar, rulers of Baghdād. See the Life of Ḥāfiẓ.

613 4. Farḳad major and minor are two stars in Ursa Minor.

614.

1. O spring-breeze ! if thou canst,
By way of fidelity and kindness,

From me to my Friend, thou mayst take news,
Saying :—" That consumed one, in secret,

" Is dying ; and from desire keepeth saying,—
" O Thou ! without Thee, unlawful is life."

615.

1. In knowledge, the race of Ādam (man) is man complete
When his is not knowledge, he became the brute complete.

Practice without theory is ignorance complete ;
O soul ! in ignorance, impossible it is to find God.

رباعیات

Rubā'iyāt.*

(Tetrastics.)

616.

The out-come of my life,—naught have I save grief
In love, of good and of bad,—naught have I save grief.

Not a moment have I a fellow-breather, one concordant;
One named consoler,—not have I save grief.

617.

From the door-plucker of Khaibar, (Ālī Murtaẓā) manliness—
From Kumbar's Khawāja, the mysteries of liberality,—

ask:
ask.

Hāfiz! if, in sincerity, thirsty for God's grace, thou be,
From the Sāḳi (Ālī Murtaẓā) of Kauṣar, its fountain—

ask.

* The final word of the Persian lines is kept the final word in the translation.

رباعي (rubā'i) signifies—the tetrastich, always in metre هزج (hazaj).

در بیتی (dūbaiti) „ „ quatrain in any metre not hazaj.

In rhyme and in the number of verses, the dūbaiti is like to the rubā'i and unlike to it in metre.

Khaibar was a stronghold of the Jews near Madīna.

In 630, Muḥammad took the place, the gates being up-plucked by Ālī Murtaẓā (the fourth Khalifa)

Kumbar was Ālī's slave.

For an interesting account of Ālī (b. 599, d. 661) see Brown's *Darvishes*, pp. 371—415.

In mentioning him:—

(a) the Shī'a saith “*alāihi-s-salām*,” to him be salutation.

(b) „ Sunnī „ “*karrama allāhu wajhahu*” his face may God honour.

Kauṣar is a spring of paradise. See the Qurān, P. D. 153, 154, cviii. 1.

618.

If, like me, a fallen one of this snare thou become,
O often intoxicated of wine and of the cup,—— thou wilt be.

Intoxicated, ruined, and profligate, world-consuming, we are ;
With us, sit not ; if not, ill of name—— thou wilt be.

619.

By way of supplication, to that hyacinth (tress of the true Beloved), I clung ;
I said :—" For me distraught, remedy make :"

He spake saying :—" My (sweet) lip take ; my (long) tress, let go ;
"To sweet ease (the lip), cling ; not to life long."

620.

As flagon-emptier, the bud of the rose—— becometh,
In desire of wine, goblet-preparer, the narcissus—— becometh.

Free (happy) of heart is that one, who, like the bubble,
Possessed of desire for wine, house-down caster,—— becometh.

621.

Of that old wine, villager-prepared,
Give ; for, life's decoration, anew I will make.

Me, intoxicated ; and void of news of the world's state,—make ;
So that the world's mystery, I may utter—O faultless man !

622.

•O Thou, on account of whose majesty, the sun and the moon lay
Their forehead (in homage), night and day, on the dust of Thy garden !

Me, possessed of hand, of tongue, and of heart, strait (by Thy shunning, and
want of kindness) plant not ;
I on the fire of expectation ; and, thou careless (of me) —sit not.

623.

With the friend, sit ; the cup of wine—— seek
From the lip of that cypress, rose of limb, the kiss—— seek.

When the ease of his wound, the wounded one seeketh,
Say :—" From the point of the son of the barber (the lancet, or the razor) ease
—— seek."

624.

As long as the decree of celestial destiny—— shall be.
Ever joyous, thy work—— shall be.

The cup that from Taḳtamūn's hand thou drinkest,
The source of lasting life—— shall be.

By thy shunning and want of kindness,—my heart will become grieved, saddened, and scorched; 622
and my eye, weeping.

Otherwise the second line may be :—

On account of my strait tongue and heart, my heart, on the fire of expectation, plant not ; and,
thou thyself careless (of me), sit not.

Taḳtamūn was Sākī (cup-bearer) to Shāh Shuja' (d. 1384). See Nos. 574, 691.

625.

With tyranny, not the fortune of the world——
 With grief, not the delight of existence——

hath worth ;
 hath worth.

Not seven thousand years of the joy of the world,
 With affliction of five days,——

hath worth.

626.

To-night, through grief (of love) for thee, in the midst of blood (weltering
 —— I shall sleep ;
 Out from the couch of ease, —— I shall sleep.

Thou believest not: thy own image, send ;
 So that it may see how without thee,——

I shall sleep.

627.

In desire for thy kiss and embrace,——
 In grief for thy glistening ruby (lip),——

I die.
 I die.

Long, the tale, wherefore do I make ? Short, (it) I will make ;
 Come back ! for again in expectation (longing) for thee,——

I die.

628.

O soul ! since, with thee, a night to day——
 If, without thee, I heave a breath not man——

brought I,
 am I ;

After this, death I fear not. For of the water of life,
 From thy sweet glistening fountain (the ruby lip)——

drank I.

629.

How long shall be this violence and tyranny-practising—— of thine?
 All people vexing,—foolish (is this act)—— of thine.

In the hand of one of heart, is the sword blood-stained (the morning sigh) ;
 If, to thee it (the sword) reach, thy (life-) blood (will be) on the neck——
 of thine.

630.

A moment take not thy lip back—— from the lip of the cup ;
 So that the world's desire thou mayst take—— from the lip of the cup.

Since, in the world's cup, together are the bitter and the sweet,
 Desire this (the sweet) from the lip of the Beloved ; that (the bitter)——
 from the lip of the cup.

631.

Thou spakest saying :—"Thine, I am ; have no—— care ;
 The heart, joyous make ; to patience, consign thy—— care.

Patience, where? The heart, what? That which heart, thou callest
 Is a drop of blood, and many a—— care.

632.

Against me, love for the beloved's face plaint—— take not
 Against those shattered of heart, censure altogether,—— take not.

Şūfi! since the way of the way-farers, thou knowest,
 Against the man-profligate, much carping—— take not.

633.

Neither the tale of that candle of Chigil—— can one utter,
 Nor the state of the consumed heart—— can one utter.

In my straitened heart, is grief on that account, that there is not
 A friend to whom the heart's grief—— one can utter.

634.

Prey of the world's lovely ones, one can make—— with gold;
 On account of them, happily, happily, one cannot enjoy (life, only) ——
 with gold.
 The narcissus, that is crown-possessor (king) of the world, behold,—
 How it also lowereth its head—— with gold.

635.

A moon, whose stature like to the cypress (was)—— straight,
 Mirror in the hand, her face made—— straight (decked).

When the kerchief (of love) I offered, she said:—
 "Union with me, thou seekest? Excellent, that (vain) fancy that is thine!"

636.

The awarder of paradise and of hell; and knot-looser
 Us, abandoneth not lest from our feet we fall.

This wolf-snatching, how long proceedeth? Display
 Thy grasp, enemy-overthrowing——O lion of God!

633 Chigil signifies the name of:—

(a) a district of Tātārī, famous for the beauty of its inhabitants.

(b) a fire-temple, wherein the attendants were called "lamps of Chigil."

634 In the centre of its flower, the narcissus hath a golden cup.

636 The Lion of God is Alī. See 617.

637.

Save Thy picture, naught cometh into the vision—— of ours
 Save Thy street, other cometh not the path—— of ours.

Though to all, sweet cometh sleep, in thy time,
 O God ! (I swear) that it (sleep) cometh not into the eye—— of ours.

638.

(O thou,) whose eye !—sorcery and deceit keep raining—— from it ;
 Ho ! the sword of battle keepeth raining—— from it.

Vexed with friends, too quickly thou becamest ;
 Alas thy heart ! for stone keepeth raining—— from it.

639.

Every friend who boasted of fidelity an enemy became ;
 Pure of face, every one who was, wet of skirt (impure)—— became.

They say :—"Pregnant with the hidden is night." Wonder !
 Since man she saw (knew) not, pregnant by whom (is it that) she—— became ?

640.

O breeze ! my tale secretly—— tell her ;
 The burning of my heart, with a hundred tongues,—— tell her.

In that way speak not that reproach should seize her ;
 A word say ; and in the midst—— tell her.

641.

I spake, saying :—" Thy lip ? " She said :—" My lip (is) the water of life : "
 I said :—" Thy mouth ? " She said :—" Excellent, ('tis) the ball of candy. '

I said :—" Thy speech ? " She said :—" Ḥāfiẓ said ;
 'Tis the joy of all subtlety-speakers of prayer."

642.

My moon whose (resplendent) face the sun's luminosity ; ————— took,
 Around her down, the skirt of Kauṣar ————— took.

In the chin-pit (dimple), hearts all (she) cast ;
 And, then, with amber (down), the pit-mouth ————— took (closed).

643.

(O God !) when the garment off from the body that musky (fragrant) mole (the
 beloved) draweth,
 A moon that, in beauty, hath not her equal,—

In the chest, by reason of its transparency one can see the heart,
 Like the hard stone in limpid water.

644.

Took the torrent (of death) the ruined house ————— of life
 (And) established the beginning of the fulness of the cup ————— of life.

O Khwāja ! watchful be. For, soon, soon, (to the grave) draweth
 Time's porter the chattels from the house ————— of life.

645.

In every way, hope (of the propitiousness) of the sky keep holding;
Of time's revolution, tremble like the willow;

Thou spakest, saying:—"After black, is no colour:"
Then, my black hair wherefore white became?

646.

Thy eye, whose teacher is the sorcery of Bābil;
O God! (I swear) that, from its (the eye's) mind, the sorcery departeth not.

That tress, that be-ringed (enslaved) beauty,
Of the pearl of Hāfiẓ's verse, its attachment be!

647.

With wine on the stream-bank,—	'tis proper to be;
And from the grief of the corner-seeker (the recluse),—	'tis proper to be.

Since our precious life is (only) ten days,	
Smiling of lip, fresh of face,—	'tis proper to be.

648.

O thou! the veiled rose-bud, shame-stricken—	by thee;
The intoxicated narcissus, astonished and abashed—	by thee.

Equality with thee, the rose how can make?	
For, it hath light from the moon; and the mouth, light—	by thee

"Bābil." See Ode 14.

O thou by whom the veiled rose-bud is shame-stricken;
And by whom, the intoxicated narcissus is astonished and abashed!

649.

At first, with fidelity the cup of union me,—— she gave
 When intoxicated (with union) I became, to me the cup of tyranny (of separation)—— she gave.

(When) with the weeping of both eyes, and with the heart full of fire,
 The dust of her path, I became, me to the wind (of destruction)—— she gave.

650.

Evil to the good man—— 'tis improper to be ;
 In the desert of the Dīv and of the rapacious beast,—— 'tis improper to be.
 Enamoured of one's own living,—— 'tis improper to be ;
 Proud of one's own excellence,—— 'tis improper to be.

651.

O thou, the shadow of whose hyacinth-tress the jessamine,—— cherished !
 The ruby of whose lip 'Adn's pearl,—— cherished !
 As thy lip (is wine-cherished, so), ever the soul, wine—— -cherished
 With that wine, which is spiritual, thy body—— cherished.

652.

Daily, my heart beneath—— another load is ;
 On account of separation, in my eye—— another thorn is.
 Striving, I kept ; Fate keepeth crying out :—
 " Beyond thy sufficiency (of work)—— another work is.

651

The " jessamine " signifies :— the beloved's face.

„ " 'Adn's pearl " signifies :— the beloved's teeth.

The hyacinth cherished the jessamine.

„ lip „ 'Adn's pearl.

The wine-cherished soul cherished thy body with that wine which is spiritual.

653.

Like (foaming) wine, on account of grief, — why is it necessary to foam ?
 With grief's army (wherewith thou canst not strive) —
 why is it necessary to strive ?

Fresh, is thy lip ; from it, the goblet keep not far ;
 On the fresh lip (of the rivulet), pleasant is wine to drink.

654.

'Tis the season of youth, wine, — best ;
 Every grief-stricken one completely intoxicated, — best.

All, end to end, ruined and waste, is the world ;
 In the place of ruin, ruined (intoxicated), — best.

655.

Come back ! for an account of thy beauty, my soul is expectant ;
 Come back ! for, in grief of separation from thee, my heart is in torment.

Come back ! for, without thy face, O sweet beloved !
 From the eye of me, head bewildered, flowing is the torrent (of tears).

656.

Take wine, joy-exciting ;
 Secretly. With thy mean watcher, strive not ; — and come,
 and come.

The adversary's speech (of counsel), hear not — " Sit down ; go not." and come.
 O idol ! me, hear ; arise, —

657.

The (bitter) separation that, on the soul of poor me,— came.
Thou mayst say,—“ On the wounded liver, a piece of (bitter) salt — came.”

I feared that one day, far from thee, I should go,
Thou sawest that, verily, the evil day (of separation) before me—— came.

658.

The covenant to the end, those sweet of mouth—— take not ;
The soul from the state of being a lover, those possessed of vision (lovers of
God)—— take not.

When to thy wish and desire, the mistress is,
Among lovers, thy name they—— take not.

659.

Twist and turn and curl thy two locks—— wherefore took they?
Sleep, those two intoxicated eyes of thine,—— wherefore took they?

Since, on thee, the leaf of a single rose none scattered,
Head to foot, the rose-perfume, (thy body) — wherefore took it?

660.

(O true Beloved !) the thorn of griefs, the path to (union with) Thee—— hath ;
Where, a way-farer (who, on this grief, reflecteth not ; and) these feet (in love's
path)—— hath ?

(O true Beloved !) thou knowest who is the recogniser of love? That one who,
On the soul's face, the lamp of breathings (blessings of true lovers)—— hath.

661.

O son! from the mother of time (the world), thy heart up-pluck ;
To the latter half of her husband (faith),—cling.

O heart! like this, a person thou knowest not :
If, like Ḥāfīz, on her face (the face of the mother time), joyous thou be.

662.

My hand, I put within thy girdle,
Within which, I thought something was.

From that waist, what (profit) the girdle gained is clear ;
From the girdle, let us see what profit I shall gain.

663.

Acceptable to the heart of the high, and well known to the low ;
Sweet of note, weighed of motion, the full moon complete :

In the limits of Shīrāz, by name and lineage, is
The instrument-player, Ḥājī Aḥmad by name.

“The husband of the mother of time” is dīn (faith).

Dīn hath two aspects :—

(a) *ẓāhir shar'*, external religion, which is the law of the *Qurān*.

(b) *bāṭin* „ internal „ „ „ *ṣūfī*ism, or *sharī'at va ṭarīkat*.

The explanation is :—

From the world, thy heart up-pluck ; and to internal religion (*bāṭin shar'*) cling.

664.

The beating of the pinion of the bird of joy, I hear ;
Or, the perfume of the rose-bed of wish, I perceive :

Or, the tale from his lips, the breeze uttereth ;
In short, a wonderful tale, I hear.

665.

With the mistress, saucy and amorous ; and with the minstrel and the reed,
A quiet corner, a little leisure, and a bottle of wine.

When warm with wine became our vein and tendon,
(Even) to a barley-corn, favour I take not from (the generous) Ḥātim Ṭai.

666.

In separation from thee, more than the (guttering) candle, —	I weep :
Even like a wine-flagon, tears, rose of hue (bloody). —	I weep.

Like the cup of wine, I am. For, from heart-straitedness,	
When the harp's wail, I hear,—blood, —	I weep.

667.

'Tis a great sin —	to uplift one's self ;
And, out from all creation, —	to choose one's self.

From the eye's pupil, it is proper to learn :—	
Every one, to see ; and, not —	to see one's self.

668.

My soul, in sacrifice for that one who a'man (of worth);—
 If, my head at his feet, thou place, easy, it—

may be,
 may be.

Thou wishest to know verily of hell;
 Verily, hell the society of the worthless—

shall be.

669.

In a mortar, end to end, the climes—
 With the heart's blood, the nine arches of the sky—

to pound;
 to smear;

A hundred years more, the prison-captive—
 Better than, a moment, the associate of the fool—

to be,
 to be.

670.

Till, to the desire of my wounded heart, its work—
 Till, without the King, the soul, the country of my body—

shall be;
 shall be;

From God's court, my hope is this
 That, all opened, the gates of happiness—

may be.

671.

O friend! from violence to the enemy, thy heart—
 With good mien, the luminous wine,—

withdraw;
 indraw.

To the man of skill, the button of thy collar, loose;
 And, wholly, from those of no worth, thy skirt,—

withdraw.

672.

O would that concordance, fortune——
Or (that) again, aid, time's revolution——

had made
had made.

When from the hand, the rein of my youth, it (time) snatched,
(Would that) footedness like the stirrup, old age——

had made.

673.

A long life in pursuit of desire, lost——
And from the sky's revolution, what is it that profitable——

I have ;
I have ?

To whomsoever, I spake saying :—"Thy friend, I was :"
Became my enemy. Alas ! what (ill-) star, ——

I have.

674.

Friends ! when hand together (ye are)——
(In friendship), this revolution of the sphere——

embrace ye
forget ye.

When, to me, the turn (of death) reacheth ; (and), in my place, I remain not,
In recollection of me, (during) that remaining time, —— drink ye,

675.

To-day, at this time of covenant-breaking,
Where, the friend who, in the end, becometh not——

enemy.

Solitude's skirt, I took on that account,
That, me, the friend should not see with the desire of the ——

enemy.

672 Youth being passed, I wish old age to stay. Old, I fear death.

675 That the friend should not see me, unhappy of face.

676.

O friend ! me to the enemy's desire,—— thou madest ;
 When I was (fresh) spring, me, like (sere) autumn,—— thou madest.

In thy quiver, straight (of body), like the arrow, I was ;
 Sacrifice for thee, I am ; me (bent like), the bow, why (is it that)——
 thou madest ?

677.

From feebleness, humbleness, and wretchedness,
 From haughtiness, greatness, and self-sufficingness,

If, me, on the fire, thou place, (quietly) I sit ;
 If thee, on the steed, I place, thou sittest not.

678.

O friend ! careless sit not of the fierceness—— of the sigh,
 For, thee, fire may reach from the fire-kindling —— of the sigh.

Beware that, in thy own street, thou think not easy
 The night-wandering of weeping ; and the morning-rising —— of the sigh.

679.

On the heart, grief for time how long—— thou hast ?
 The world, abandon ; and whatever in it—— thou hast.

Desire a friend, a little wine, and the foot of propinquity to the rose,
 Now, that, in the hand, a draft of wine,—— thou hast.

680.

In my own heart, the place of grief for thee,——
The pain for thee, the remedy for my rent liver,——

I make;
I make.

Even as violence against my heart, the more thou makest,
Intent on that I am that fidelity, the more,——

I make.

681.

I spake saying:—"Thy (dark) mole is what with this sweetness?"
She said:—"Simple, foolish, and pitiful thou art.

"Not a mole is in our beauty's mirror,
"In it (the mirror), thy own (dark) pupil (of the eye) thou seest."

682.

Like the (ruddy) face of my idol, my tears rose of hue (bloody)—— became
From the heart's blood, the house (socket) of my eye blood—— became.

With grace, thus to me my beloved spake
Saying:—"O dear friend! the state of thy eye, how—— became?"

683.

If, in wandering, a person remain—— a month,
If the mountain (in strength) he be, of him shall remain (only)—— a straw.

Though (in a foreign place) dweller be the poor stranger,
When his native land, he remembereth, heaveth he—— a sigh.

684.

O Lord ! since the accomplisher of needs——
Both Kāzī (of our need) and all sufficient——

Thou art ;
Thou art.

To Thee, my own heart's secret how shall I utter ?
Since the knower of hidden mysteries——

Thou art.

مثنوي

Maṣnavī.*

685.

1. Ho! O desert deer! where art thou?
For thee, mine is a great affection.

Two solitary travellers, two heads revolving (in perplexity), two friendless ones;
The rapacious, and the non-rapacious, beast, in ambush before and behind.

Come, so that each other's state, we may know;
Our desire (for each other), we will seek, if we can.

For I see that this confused desert (of love),
Hath not a pastime place, joyous and happy.

5. O companions! say ye who will be the companion of friendless ones?
The friend of strangers?

Perchance Khizr, auspicious of foot, may enter;
From the blessing of his spirit, a great work may issue.

Perchance the time of favour-cherishing hath come;
For my omen—"Leave me not alone" hath come.

At a time, a way-farer in the land,
To him, with courtesy, spake a profligate, path-sitter.

* Maṣnavī signifies :—

Poetry, composed of distichs, corresponding in measure, each consisting of a *pair* of rhymes.

This poetry is called (muzdawaj) wedded; the number of its distichs is limitless.

The final word of the Persian lines is kept the final word in the translation.

6. This difficult path, wherein the travelling is dangerous, may come to an end.
7. See the Qurān, xxi.
8. The profligate spake to the way-farer.

Saying :—"O holy traveller ! in thy store, what hast thou ?
 "Come ; a great snare, establish, if the grain thou hast."

10. To him, he (the way-farer) gave answer and said :—"Grain, I have ;
 "But necessary for me is the (mighty) Sīmurgh,—the prey."

He (the profligate) said :—"To thy hand trace (of the Sīmurgh), how bringest
 thou ;
 "For to us, traceless is his abode ? "

From the hand, give not the cup of wine or the foot of the rose ;
 But be not careless of time greatly intoxicated.

When that straight cypress (the beloved) hath become one of the Kārvān,
 With the cypress-branch, guarding (of the Path) keep making.

He departed ; and my happy disposition sad made ;
 Brother to brother, thus when did ?

15. Mercilessly, the sword of separation, he so struck,
 That thou mayst say, "Has been not (even) acquaintanceship."

My scattering what weight beareth it, in this way,
 When (even) the wealthy sun became purse-emptier ?

The marge of the water-pool, and a bank of the stream ;
 A dew-drop (a tear), and talk with one's self—a talk.

In memory of those gone, and of friends,
 Concordance (weeping), he made with the (weeping) April-cloud.

When before thee, the running water cometh weeping,
 It, aid from the water of the eye of thine.

20. Not courtesy did that old friend ;
 Musalmāns ! Musalmāns ! (help me) for God's sake !

By my head, passed the water of separation,
 In this state, courtesy is unfit.

Perchance, Khizr, auspicious of foot, can so do
That, to those bodies (of those gone), these bodies (of ours) he may convey.

With my own fortune, so much why do I (vainly) strive?
From my own natal star, why do I (vainly) flee?

Now, even the path of the Friend's street I take;
If I die—even, in the Path I die.

25. Those strangers who, my state, behold,
Awhile, at the head of my dust, sit.

Strangers, strangers remember;
For, of one another, the tokens they are.

O God! the remedy of the remediless, Thou art,
For me and others beside me, the remedy, thou knowest.

Even as from the dark night, Thou bringest forth bright day
(So) from this grief, Thou bringest forth the joy of mine.

On account of separation from Him, complaint much I have;
In this place, not contained is this tale.

30. The (precious) jewel, behold; by the (worthless) shell, pass by;
That way, that becometh not famous, abandon.

When, in narration, I bring forth the fish of the reed,
From the fish and the reed, ask the explanation.

Companions! the value of each other, know ye?
When 'tis known, out the explanation read ye.

Verily, the words of the counsel-utterer is—
That the order-caster of separation (who is union) in ambush is.

With wisdom, the soul we mixed;
And the seed, that from it was produced, we planted.

35. Evident in this composition, is joy-givingness,
Which the essence of verse, the essence of soul and of limbs, is.

Come ; and from the perfume of this good hope,
The perfume-place of the soul perfume-making, seek ye.

For this musk-pod is from the pocket-fold of the Ḥūr,—
Not from that (musk-) deer that at man is affrighted.

In this valley (of death) listen to the sound of the torrent,
Wherein at hundred "mans" of the blood of guiltless ones (are) as a barley-corn.

Here, Jibrā'il's pinion they scorch ;
So that therewith, a fire boys kindle.

40. Who hath power to utter speech here—
God Most High ! what independence is here.

Ḥāfiz ! go ; in this space, boast not ;
Speech make short ; God is the Knower.

38. "The valley" may signify :— the valley—

(a) of love.

(b) „ the world.

(c) „ „ present time.

"Man." See Odes 144, c. 10 ; 524, c. 1 ; 557, c. 1 ; 567, c. 1.

ساقی نامه

Sākī-Nāma.*

(The Sākī-rhyme).

686.

1. Sākī! come. That wine, that rapture, bringeth ;
Blessing, increaseth ; perfection, bringeth,

Give me. For I, much heart-bereft, have fallen ;
From these both (blessing and perfection), without profit, I have fallen.

Sākī! come. That alchemy of openings,
That, with the (great) treasure of Kārūn, giveth the (great) age of Nūh,

Give, so that, wide to thy face, they may open
The door of prosperity, and long life.

5. Sākī! come. That shining fire,
That Zardusht keepeth seeking beneath the dust,

Give me. For, in the (religious) order of intoxicated profligates,
Whether fire-worshipper, or world-worshipper,— (what matter?)

Sākī! come. That wine, wherefrom the cup of Jamshīd,
Boasteth of seeing into non-existence,

Give me, so that by the aid of the cup, I may be,
Like Jamshīd, ever acquainted with the world's mystery.

Sākī! come. Me, that cup of Jamshīd give,
Make no delay ; instantly, me give.

* The Persian text is corrupt throughout.

5. "Zardusht." See page 992 (foot-note).

10. Possessed of crown and of treasure, well spake Jamshīd,
Saying:—"Not worth a barley (-corn) is this transitory house (the world)."

Sākī! come. That cup, like salsabil,
That, to Paradise, is the heart's guide,

Give me. For, well spake the (six-stringed) lute and the reed,
Saying:—"A draught of wine (is) better than the diadem of Kay."

Sākī! come. That intoxicated, veiled virgin (wine secreted in jars)
That, within the tavern, sitteth,

Give me. For, ill of fame, I wish to be;
Ruined with wine and the wine-cup, I wish to be.

15. **Sākī!** come. That water, thought-consuming,
Which, if the lion drink, forest-consumer, he becometh,

Give, so that to the sky, lion-seizer, I may go;
(So that) the snare of this old world, I may together dash.

Sākī! come. That wine, in which the Ḥūr of Paradise,
The ambergris of the angels, keep kneading.

Give, so that, on the fire, it, as a perfume, I may place;
(So that), happy, till eternity without end, wisdom's brain I may make.

Sākī! come. That wine, the reflection whereof from the cup,
To Kay Khusrau and to Jamshīd, message, sendeth,

20. Give, so that, with the note of the reed, I may speak,
Saying:—" (Mighty) Jamshīd was when? (Great) Kā, us, when? "

Of the revolving of this old monastery—boast;
To former kings, salutation, give.

Sākī! come. That wine that giveth royalty;
To whose purity evidence, the heart giveth,

Give me, for Sultān of my heart, (once) I was ;
Now, far from Him, I am ; for stained, I am.

Me, wine give ; perchance, pure of defect, I may become ;
Safe from fearful thought (in love's path), become.

25. Me, wine give ; and fortune's face, behold ;
Me, ruined make ; and philosophy's treasure see.

When the garden of souls (the world of non-existence) became my abode,
In this place (the world), plank-bound of body, wherefore am I ?

That one am I who,—when, in the hand, the cup I take,—
Behold in that mirror whatever is.

In intoxication, the door of austerity I beat ;
In beggary, of sovereignty I boast.

For, when fit for song is intoxicated **Hāfiẓ**,
Him, blessing from the sky, Zuhra's lyre giveth.

30. **Sāki** ! the unfaithfulness of life,
Fear ; and, of wine, petition (long) life.

For thy life, wine will increase,
Momently, to thee, a door of the hidden, it will open.

Sāki ! come. With wine, an assembly arrange ;
For faithfulness with none, hath the world.

Thee, the (frail) bubble of wine gave recollection of this matter,
As, when the diadem of Kay-Kubād, the (swift) wind (of death) took.

Sāki ! come. From wine, the heart's desire seek ;
For, without wine, no ease of heart, I saw.

35. If, as to union with the soul, the body show patience (care not),—
It is possible that, as to wine, the heart may show alienation (may care not).

26. "Plank-bound." See Ode 385, c. 4.

35. Otherwise :—

If (apart) from union with the soul, the body show patience (live),
It is possible that (apart) from wine the heart may show farness (may live).

Sāḳi! come. This cup with wine, make full,
That thee, the state of Kistrā and of Kay, I may tell.

Sāḳi! come. Safe from time, how mayst thou be?
On that intent it is that, in wrath, thy blood it may spill.

Sāḳi! come. To us, arrogance display not;
For, in the end, of (perishable) dust thou art; not of (eternal) fire art thou.

The goblet with wine, make full; for pleasant is wine;
Especially, when pure and un-alloyed it be.

40. **Sāḳi!** come. That wine of the fragrant breeze of sweet basil,
Give me: for remaineth neither gold nor silver.

Sāḳi! come. That pure ruby wine
Give. This cunning, design, and boast,—how long?

Disgusted with the rosary and the *khirḳa*, I am;
For wine, both pledge: and farewell!

Sāḳi! come. From the corner of the cloister of the magians,
Far, be not; for here is the "Ganj-ravān."

If, to thee, any should say:—"Towards the cloister, go not;"
Him, what answer sayest thou? Say:—"Good night!"

45. **Sāḳi!** come. That ruddy goblet,
Whereby, gaineth the heart, joy; and the soul, pleasure

Give me, that, me, release from grief, it may give;
Me, the trace of the path to the special banquet, may give.

42. The rosary. See Odes 132, 178, c. 8.

„ *khirḳa* „ Ode 124.

43. كَنْز (fleeting treasure) signifies:—

(a) the treasure of Kārūn.

(b) wine.

Sāki! come. That wine, that is the soul-cherisher,
Like life, is fit for the shattered heart,

Give, that, out from the world, my tent I may pitch;
Above the sphere, my pavilion, may pitch.

Sāki! come. That (resplendent) cup, like the sun and the moon,
Give, so that, on the (lofty) sky, my court I may pitch.

50. Sāki! come. With old wines,
In my cup, me, continuously intoxicated make.

When, with thy un-alloyed wine, me, intoxicated, thou makest,
In intoxication, to thee the pleasant song, I will sing.

Sāki! come. Now that, like paradise, became,
By thy (resplendent) face, this banquet, ambergris of nature,

The cup, take; fear not; in it, is happiness.
For, in the garden of paradise, lawful is wine.

Sāki! come. Of wine, I have no help:
Me, with one remaining (last) cup, aid.

55. For, from the sphere's revolution, I am ready to die;
Towards the cloister of the magians, running, I am come.

Sāki! come. That wine, the delight-giver,
Give, so that on Rakhsh's back, I may sit.

To the field (of battle), like Tahamtan (Rustam) the face we will turn;
To our heart's desire, the design of galloping in the fight, we will make.

Sāki! that ruby-like cup,
That, to the heart, the door of pleasant time openeth.

Give, so that wisdom, I may efface;
Through intoxication, in the world, my standard, may exalt.

53. In Arabic, is the first line.

56. Rakhsh is the name of Rustam's war-horse.

60. A moment, momentarily, of the cup we boast ;
With wine, water on grief's dash, we dash.

For, to-day, with one another, wine we drink ;
When leisure is none, again when may we drink ?

For those, who joy's feast prepared ;
(Who) at joy's feast, also engaged,—

From this snare-place (the world) div-inhabited, low-lying, —
Departed ; and to the dust (of the grave) regret took.

Over this turquoise throne (the sky), victorious is who ?
On this palace of ten days, prosperous is who ?

65. Alas! youthfulness that on the (swift) wind departed ;
He who, with knowledge and justice, departed,—happy.

Sāḳī! Give that wine. As long as breath, I express,
At the head of both worlds, my foot I dash.

Quick, be ; and, me, the heavy riṭl give ;
If openly (be) not possible, to me, secretly give.

That one who, on the elephant's back, used to fix the drum,
For him, against his desire, they (fate and destiny) beat the drum of departure
(in death).

From the zones of light, at the glad tidings (the prelude) of dawn,
Momently, come to my ear, from the word of the Ḥūr.

70. Saying :—" O bird, sweet of note, sweet of speech ! •
" Thy plumes and pinions, open wide ; and burst thy cage.

" On the azure palace of six vaults (the lofty seventh heaven), sit ;
" In the stage of the soul-abode, sit."

67. Riṭl. See Ode 315, c. 2.
Ḥūr " " 416.

68. Before beginning an expedition, they bind the elephant-drum or the elephant.
He, who goeth to the field of battle, will at last unwillingly depart from this world.

For victorious of time, thou art, Manu-chihr of face ;
Thou knowest that, in the time of Buzurj mihr.

On the cup of Naushīravān, they wrote :—
“ Before that no traces of us, thou findest,

“ From us, this counsel hear ; and work, learn——
“ A subtlety from time’s revolution.

75. “ That the stage of pain and of grief, this is ;
“ In this snare-place (this world), seldom is joyousness.”

(Still), with this joyousness, we are. For, of pain and grief,
No grief, have we. If (them), we have not, ’tis the same.

The cup of Jamshīd is what ? Jamshīd is where ?
Sulaimān went where ? The seal-ring is where ?

Of living philosophers who knoweth
When Jamshīd was and Kā,us Kay ?

When to non-existence, the step (of travel) they took up,
In this land, save name naught they left.

80. On this fleeting abode, the heart why bindest thou ?
For, when thou passest away, again back to this place thou comest not.

’Tis (the part) of madness, in it to bind thy heart ;
’Tis of non-acquaintance, in it acquaintance.

72. Manu-chihr (paradise-face) was a king of the Pishdadian dynasty. He succeeded Firīdūn. The prosperity of his reign was due to his vazīr, Sām, son of Narīmān, whose descendants Zāl and Rustam were heroes. See Clements Markham’s History of Persia.
Buzurj-mihr (d. 580-590 A.D.) was vazīr to Naushīravān, the Just. From India, he imported the game of chess and the fables of Pilpāi.
Him Christians claim as a believer ; and Muslims as a muslim.
Naushīravān, the Just, the son of Kūbād, ascended the throne 531, and died 579 A.D.
In 571 A.D. (in the time of Naushīravān), was born Muḥammad, who used to boast of his good fortune in being born in the reign of a king so just.
77. “ The seal-ring.” See Odes 189, c. 2 ; 350, c. 10 ; 435, c. 10.
Jamshīd. See History of Persia by Malcolm and by Clements Markham.

To (thy) desire, in this house of six doors (the world), thou findest not,
The place of joy, or the stage of desire.

Sāki! give that water, the fire of qualities (wine),
Wherewith, freedom from the fire (of hell) I gain.

For, within the fire, is this my luminous heart ;
Verily, on the fire, a great quantity of water I will dash.

85. **Sāki!** give that water ruby of hue,
That, from the ruby and the sapphire, colour taketh.

Quickly, give that water (wine), the running fountain ;
Running water, nay ; 'tis the (conspicuous) moving sun.

On this five-fold sky of nine degrees (the ninth heaven),
With one cup of wine, the four-cornered tent, one can pitch.

So that, above the pillarless roof of nine vaults,
One can go, if, (only) from out of one's self, one can go.

If thou be wise, arise ; distraught, be ;
Thy own honour, spill not ; the dust of the wine-house, be.

90. Bound to this dusty cloister, be not. Be it not,
That, suddenly, like the dust, thee, to the wind (of destruction), it give.

Sāki! give that *Khusravī* goblet,
That increaseth the joy of the heart and of the soul.

87. Heaven hath nine (some say seven) steps or degrees :—

1. the welkin.
2. „ circle of the sun.
3. „ „ „ „ moon.
- 4-8. „ „ „ „ five planets.
9. „ empyrean, the ninth heaven, the abode of God.

چار طاق signifies :—

a tent of four corners ("rauti").

In some copies, in the first line, is the phrase—

شش رواق six screens let down from (and pulled up to) the roof.

The meaning of the goblet is :—" The wine of perpetuality : "
Our meaning of this wine is—" Selflessness."

Departed youth, like the (swift) lightning of Yamān ;
Departed life, like the (swift) morning breeze.

Go ; abandon this house of six doors (the world). Say :—
" Come ; of this (deadly) snake of nine heads, wash the hand."

95. In this Path (of love), thy head (life) and gold quickly scatter ;
If thou be of the way-farers, thy soul scatter (in sacrifice).

Running (quickly) go ; running towards the house of permanency ;
Vanishing, everything regard except God.

Sāḳī ! that jewel, soul-bestowing, give ;
The remedy of the wounded heart of the wounded one, give.

Since, from Jamshīd's hand, time snatched the cup,
If his were a whole world profit from it—what ?

Sāḳī ! give that expressed water (of the grape) ;
With wine, this dead heart, living make.

100. For, every brick-tile, that upon a terrace is,
Is the head of a Kay-Ḳubād, or of a Sikandar.

In this platter, save the blood of kings is naught ;
In this desert, save the dust of lovely ones is naught.

I have heard that one distraught, wine-worshipping,
In the wine-house, a cup in his hand, kept saying :—

" The revolving sphere that is the mean-cherisher,
" From it, more joyous who is more un-wise is."

Sāḳī ! give that bitter, sweet-tasting wine (of love for God) ;
For, from the Beloved's hand, sweet is wine.

105. For Dārā, who was the possessor of the horizons (of the world),
In possessorship, in the world was peerless.

Him, by death's hand, this sky snatched ;
So that thou mightest think—never, in this place, was he !

Sāki ! come. From me to the king, go ;
This speech utter, saying :—" O King, Jamshīd of crown

"The heart of the wretched resourceless ones, seek ;
"Then, the cup world-viewing, seek."

This world's grief, wherefrom is no profit,
From one's self, with wine, one can repell.

110. In fortune, the possessor of diadem and of throne ;
The best fruit of a Khusrauvī tree :

Khidiv of the Land, king of time ;
Moon of the mansion of fortune, king prosperous :

By whom, is the majesty of the kingly crown ;
By whom, is body-easiness of fowl and of fish :

The splendour of the heart ; and the eye of the prosperous
The Lord of favour of all heart-possessors :

World-possessor, Faith-cherisher, Just Ruler,
By whom, possessed of majesty and pomp became Kay's throne :

115. What may I say? Shall I give the description of his traces,
At whose ways, reason is astonished?

When, beyond the limit of description, is his rank,
Through feebleness and shamefulness, down in front, I cast my head.

In sincerity, the hand of prayer, I uplift ;
My face to the Mighty One (God), I turn.

Saying :—" O Lord ! by Thy favour and kindnesses ;

" By the mysteries of the beauteous names,

" By the truth of Thy word, which anciently came ;

" By the truth of the prophet, and by the greatest creation (Muḥammad),—

120. " (I conjure thee) saying—The world-king be, victorious of fortune,

" By whose fortune, arrayéd are crown and throne."

As long as earth may be the arena of justice and of violence ;

As long as the sky may be the pasture-place of Jadī (Capricornus) and of
Sawr (Taurus),—

" Be Khidiv of the world,—Shāh-Manṣūr !

" Be far from his heart, the dust of grief !"

O Khusrau, with the signet-ring of Jamshīd ! Ḥamd-i-llāh !

In the field of the world and of faith, intrepid thou art.

In the horizons (of the world), went thy name for victoriousness,

For, over enemies, ever wast thou victorious.

125. In the palace of the banquet, of Firīdūn-pomp, thou art ;

In the field of contest, Tahamtan of contest, thou art.

Not the sky's, jewel (pearl) within the shell is like thee ;

Not Firīdūn nor Jamshīd's descendant is like thee,

Not alone from Europe, thee, tribute, did they bring ;

For, from Zang, thee tribute the Mahrāj sent.

Whether Turkistān and Hind, it be ; or whether Rūm and Chīn,—

Like Jamshīd, all thou hast beneath thy seal-ring.

Within the screen, (lofty) Saturn is thy meanest slave ;

The sphere (is) a slave of thine, gilded of girdle.

118. The beauteous names are the seven first attributes of God. See Introduction to Sūfīism, art :
" The ceremonies of darvishes."

122. Shāh Mānṣūr. See Ode 167, c. 1 ; Fragment, 578.

125. Tahamtan (strong of body) was one of Rustam's titles.

127. Zang. See Ode 303.

128. " Rūm " comprises Greece and Turkey, once the seat of the Roman empire.

130. The canopy, auspicious of effect, is a (mighty) Humā,
That, beneath his (wide-spread) pinions, earth's (broad) surface, hath.

Sikandar-like, Rūm to Chīn, is thine;
If the mirror he (Sikandar) had, thou hast administration.

In Sikandar's place, years remain;
By wise-heartedness, states (of affairs) reveal.

Since the ocean of thy praise hath no shore,
Thy praise, I make, limited to prayer.

From the verse of Nizāmī,—like whom, the old sphere,
Speech-adorners hath none,—

135. To insertion (herein), I bring three powerful couplets,
That, in the opinion of wisdom, are better than the precious pearl:—

“More than that thou mayst conceive,
“Territory-taker, be; and horizon-seizer;

“Time to time, through the lofty sky,
“Be victorious for further victory.

“Of that wine that gave the soul the remedy of sense,
“Be the draught for me; and for the king, the water of immortality!”

130. “Humā.” See Ode 50.

131. “Sikandar's mirror.” See Canto 23, translation (out of the Persian) of the Sikandar Nāma, i Nizāmī by Wilberforce Clarke.

135. Couplets 136-138 are from Nizāmī.

In Ode 499, c. 11, Ḥāfīz praiseth Nizāmī.

For a life of Nizāmī, see Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma, i-Nizāmī.

5. Zardusht” (zardust, zartusht, zāradusht) is the sage Zoroaster (1500 B.C.), Balkh.

See Essays by Dr. Haug, Bombay, 1862; the Acad. des Inscript. tom 37, an extract from which is given (p. 274) in Shea's translation of Mirkhond's Hist. of Persia; Malcolm's Hist. of Persia, Vol. I, p. 494; the list of Zand and Pahlavi books by Trübner & Co.; two articles by Monier Williams in “The Nineteenth Century,” January and March 1881; Monier Williams' Modern India, p. 56, 169, 202; Markham's Hist. of Persia, iii, p. 387, 492, 496, 745; Von Hammer's Hist. of Persian Literature and his Encyclopedic view of the sciences of the East.

مغني نامه

Mughannī Nāma.*

(The Minstrel rhyme.)

687.

1. **Mughannī!** thou art—where? By the sound of the stringed instrument,
Bring to mind that **Khusravī** song.

To the intoxicated ones, the glad tidings of a song, send;
To beloved ones departed (in death), a blessing send.

Mughannī! a melody of joy prepare;
With **kaul** (song) and **ghazal** (ode), the tale, begin.

For, to the earth my foot, grief's load hath stitched,
Forth from place, me, by the force of union, bring.

5. **Mughannī!** from that screen, a beautiful picture, bring;
Behold what, from within the **ḥaram**, the screen-holder said.

In such a way, the voice of minstrelsy, prolong,
That, to dancing, **Nahīd** (Venus) the harper, thou mayst bring.

Mughannī! the tambour and the harp, accord:
To the lovers of sweet melody, give voice.

Strike a path, whereby, into the mystic state (**hāl**), the **Ṣūfī** may go;
Whereby, to him; by intoxication, union may be given.

Mughannī! on the organ, strike thy hand;
From my heart, thought of this mean world, take.

* The Persian text is corrupt throughout.

10. Perchance, a great ease my heart may gain ;
When, with it, a stain from grief is none.

Mughannī! come. No strife with me is thine,
On a tambour, place thy hand, if no harp thou have.

I have heard that when wine causeth injury,
Fit, is the drum's throbbing,

Mughannī! where art thou? For 'tis the rose-season
Full of clamour of the bulbul are the swords.

Verily, best that to tumult my blood, thou bring;
That, into throb, the harp's breath, thou bring.

15. **Mughannī!** come; tune up the lyre;
A melody of new order, begin.

With one melody, my pain remedy;
Like, the *khirka* of a hundred patches, also, my heart make (rent).

Mughannī! what may it be, if a favour thou do me;
(if), with thy reed, again fire into my heart thou cast;

(If) forth from my own thought, me, thou bring;
(If) the house-hold of my grief thou upset?

Mughannī! where art thou? a sweet melody sweep;
To us, resourceless ones, a kind salutation, express.

20. Since, void of us, the world wisheth to be,
The being a beggar (is) much better than being a king.

Mughannī! the *ḡaul*, sing; the melody, uplift;
For the remedier of the helpless, thou art.

On the stringed instrument, me, the way of 'Irāk, show,
That, from my eye, the Zinda stream (of tears),—I may show.

22. The 'Irāk (Chaldean) mode is a melancholy one. In our modern music, are only two modes (moods, keys); the Greeks had six.

See History of Music by Novello; General History of the Science and the Practice of Music by Sir J. Hawkins, 1853.

On Persian music, see :—

(a) the *Durratu-l-Tāj* by A'nā Kalāma-i-Shirāzī, wherein is explained the whole system.

(b) „ *Shamsu-l-Āswāt*.

The Persians have eighty-four modes,—distributed in twelve *maḡāms* (pardahs), twenty-four *shu'bahs*, and forty-eight *gūshahs*.

The twelve pardas and their *shu'bahs* are enumerated by Amin of Hindūstān. *Hijār*, 'Irāk, *Iṣfahān* dominate among the pardahs; *Zābul*, *Nishāpūr*, among the *shu'bahs* (secondary modes).

Mughannī! come ; hear ; the work establish :
This counsel of my speech, wise regard.

Since an army, grief bringeth,—a serried rank bring thou,
With the harp, and the great stringed instrument, and the shrieking reed, and
the great throbbing tambour.

25. **Mughannī!** the confidant of my mystery, thou art ;
Awhile, with the reed breathe the breath of a fellow-breather (a consoling
friend).

If there be a grief, with wine, put it far from thy heart,
Into a reed, a breath blow ; for the world is (only) a breath.

Mughannī! where art thou ? on a lyre play ;
Sāki! come ; a duck-shaped flagon, with wine make full.

For, together, let us sit ; and a great pleasure make ;
A moment, pleasantly let us rest ; and folly make.

Mughannī! of my verses, a *ghazal*,
To the harp's twang, bring into song,

30. So that, rapture (*wajd*) I may practise,
To dancing, may come ; and, the *khirka*, may stake.

By intoxication, one can pierce the pearl of mysteries
For, in selflessness, the mystery one cannot conceal.

Mughannī! vexed, I am ; a two-stringed instrument play ;
To His one-stringedness (God's unity), the three-stringed instrument, play.

Mughannī! this new order of song, prepare ;
To the companions, with the sound of music, speak.

The musical instruments used before the reign of Parviz (*d.* 628) are magnificently described by the poet Nizāmī (*d.* 1200).

Persian music much resembles Hindū music ; and has its own notation, the reduction of which to the European scale is difficult.

See :—

(a) The Musical Modes of the Hindūs by Sir W. Jones, 1784.

(b) Hindū Music by Rāja Comm. Surindra Muhun Tāgur, printed at the Stanhope Press, Bow-Bāzār, Calcutta, 1882.

On thy part, the soul of the great ones, joyous make ;
Of Parviz and of Bārbud, recollection make.

35. Yet, desire of calamity hath time,
(Together are)—I and intoxication and the calamity of the beloved's eye.

In this blood-splashing of the plain of the resurrection,
The blood (ruddy wine) of a flagon and of a cup, spill thou.

At the sphere's revolution, I keep wondering,
Whom the dust (of the grave) will (next) take,—I know not.

The world's deceit is a luminous (manifest) tale ;
Behold what it will bring forth. "Pregnant is the night."

Come. Ho! on the world, plant not thy heart ;
On the (sloping) crown of the bridge, permanency hath none.

40. Verily, the stage is this ruined world,
That the halls of Afrāsiyāb hath seen.

Verily, the stage is this desert far,
Wherein lost became the army of Salm and Tūr.

The judgment of Pīran, his army-leader,—where ?
Shaīda of Turkistān, his dagger-drawer,—where ?

Not alone to the wind (of destruction), went the hall and palace of him,
Whose tomb, even, in recollection none hath.

This one, time maketh the pen-striker (the scribe) ;
That one, time giveth to the sword.

34. Bārbud was minstrel to Khushrau Parviz. He invented "the bārbud," a stringed instrument. Khushrau Parviz, a king of the Sassanian dynasty, ascended the throne of Persia, 591; and died 628 A.D.

See History of Persia.

40. Afrāsiyāb was King of Tūrān, enemy of Irān.

Salm and Tūr were sons of Firidūn. Pīrān was a great General of Irān. Shaīda (surnamed the Turk) was the fourth son of Afrāsiyāb.

For a full account of these personages, see the *Shāh-Nāma* by Firdausi, translated (out of the Persian) into French by Jules Mohl.

Bino rhyme.

688.

1. Honour hath the dog above that man,
Who, the heart of friends, afflicteth.

Necessary for this speech is a great truth,
So that, into the heart, the meanings may sink :—

With thee, hand in the victuals (eating together)—a man ;
Outside, on the threshold, excluded,—the dog.

Pity it is,—that the dog hath fidelity ;
And that man lawful holdeth enmity.

689.

1. O breeze of the morning ! sorrowful is my heart ;
Happy with thy perfume, becometh my sense of perfume.

In the morning, by the rose-bed border, a saunter make ;
From us to the cypress and to the rose, a message take.

O rose ! in comparison with his (ruddy) face, boast not of beauty ;
For the rush-weaver knoweth not gold-embroidery.

O cypress ! in comparison with his stature, boast not of thy stature ;
For, in comparison with his stature, verily, beyond limit, thou fallest.

5. *Sākī* ! come ; for 'tis the spring-season,
In abhorrence of him who is abstinent.

With songs, ruddy wine,
Keep drinking, as long as thou canst without delay.

Path to thy ear, give not the counsel of preceptors ;
Whether (it be) the counsel of them, or the voice of the preachers.

In the garden, to thee the bulbul keepeth saying :—
“ In the rose-season, from the hand the cup, put not.”

Union with the rose of thy enemy, reckon plunder ;
For wine-drinking, firm thy purpose make.

10. Careless be not. For (life's) opportunity vanisheth ;
Time to time, pleasure's season vanisheth.

One moment, from Ḥāfīz, this counsel hear ;
“ The cup of wine, keep draining ; and God is the knower.”

690.

Into the world full of tumult, whoever came,
For him, in the end, 'tis necessary to go to the tomb.

In the path to the next (last) world, like a (high uptilted) bridge is this world ;
A place, void of permanency ; and, a stage, desolate.

On this bridge, full of fear and terror, thy heart put not :
Road-provision (for the next world), prepare ; here, dweller be not.

In the opinion of men of meaning, this transitory mansion
Is like a waste place, void of treasure.

5. Truly, the pearl of truth, have pierced.
The Ārifs, who this house (the world) called—“ The inn.”

Not fit is it for the inn of staying. Abandon it ;
With none, remaineth this world. Abandon it !

Far from friendship for wealth and for rank, be ;
 For, thy property is the snake (of destruction) and thy rank is the pit (of degradation).

I grant (that great) Bahrām Gūr thou art.
 In the end, into the snare of the grave thou wilt fall.

I said to thee :—"If not blind thou be, the grave behold :"
 I said to thee :—"A moment, without work, sit not."

10. To none, is help of this stage (of death),—
 On the part of the beggar, of the king, of the young, of the old.

O thou, that, skirt withdrawing (in pride), passest over us (our tomb) !
 Ḥāfiẓ keepeth wishing (this) :—Read the Al ḥamd.

11. The Al ḥamd is :—
 the Suratu-l-Iklās, chapter cxii. of the Qurān.
 This is read by the side of the grave.

قصاید

Kaṣā, id.

(Elegies).

691.

IN PRAISE OF SHĀH SHUJĀ'.

1. Youthful, like Iram's garden, became earth's surface;
From the ray of happiness of the Shāh, world-seizing:

The Khākān of sun-rise (east) and of sun-set (west); for, in east and in west he
is:

The Lord of conjunction, Khusrau, and Shāh of Princes:

The sun, land-cherisher; the Sultān, justice-dispenser;
Dārā, justice-shedder; Khusrau Kay-sitter:

The Sultān planter of the world's surface of dominion,
Lofty sitter of the masnad of the palace of—"Be and it was."

5. The great joy of the world and of faith,—that one whose exaltation
Hath ever, the steed of time beneath his thigh.

The Dārā of time, Shāh Shujā', the sun of the land;
Khākān, prosperous; Shāhinshāh, fresh of youth.

A great moon, by whose appearance, enkindled became earth;
A great king, by whose spirit, exalted became time.

1. Shāh Shujā'. See Ode 113, and No. 574.

The second lines of this elegy (40 couplets) end in nūn ن

The final word of the Persian lines is kept the final word in the translation.

4. See Note 8, p. 945.

Not the Simurgh's is the power of ascent,
There, where the (bold) hawk of his spirit maketh his nest.

In the borders of land and sea, his order current like the (swift) wind ;
In the limbs of man and of jīnn, his love concealed like the (invisible) soul.

10. O thou, whose form is the country of beauty, and the beauty of the country ;
O thou, whose aspect is the soul of the world, and the world of the soul !

Thy throne (is) the envy of the masnad of Jamshīd and of Kay Kūbād ;
Thy crown,—the cheating of the diadem of Dārā (Darius) and of Ardvān.

If, into the sphere's imagination, fall thy sword's reflection,
Separate from each other, fall (even) the limbs of (closely joined) twins.

The sun of the land, thou art ; and every where that thou goest,
Like the (following) shadow, behind thee fortune is running.

If the jewel like thee, the mine cherish not in any age,
Yet, the star like thee, the sphere bringeth not forth in a hundred ages.

15. Without thy appearance, to the body, the soul inclineth not :
Without thy favour, the marrow establisheth itself not in the (hollow) bone.

Every particle of knowledge that, into the heart of the book, hath not come,
The answer hath thy reed on the tip of its tongue.

Thy hand to the (generous) cloud, who can compare ?
Since the drop, the drop, giveth this (the cloud) ; the bag of money, the bag of
money, that (thy hand).

Compared with the degree of thy glory,—the (lofty) skies (are) foot-trodden ;
Compared with the sea of liberality, thy hand of generosity is of time the fable.

On the sphere of knowledge, the sun thou art ; on the head of reason, the crown
In the eye of excellence, the light thou art ; and in the body of the country,
the soul.

20. From thee, knowledge (is) possessed of blessing ; from thee, reason (is) possess-
ed of splendour ;
From thee, the shar' (is) in protection ; from thee, faith (is) in protection.

16. The line first signifies :—
Knowledge that, in books, is not comprised.

O Khusrau ! O one inaccessible of presence ! O one exalted of dignity !
O Ruler, without peers ! O one great of dignity !

O sun of the country ! in whose spirit,
Like the contemptible atom, is the treasure shāygān.

In whose sea of liberality, less than the drop is—
A hundred shāygān treasures, that for nothing, thou givest.

Innocence, face-veiled (is) dweller in thy abode :
Its chattels of permanency, fortune placed beneath thy tent.

25. For the tent of the sun of thy great sky, the sphere,
Hath made of mountain and of cloud—the supporting (pillars) and the canopy.

This painted satin, nine of fold, gold-painted,—
The lofty canopy over thy royal pavilion—know.

After the Kayān kings, in the country of Sulaimān, none found
This resource, this treasury, this army weighty.

The heart of the rose-bed, thou wast ; and, on account of thy full-hearted
(courageous) ones,
In Hind, was tumult ; in Zang, was clamour.

In the plain of Rūm, thy tent thou pitchedest ; and, the drum's throb,
To the (far distant) plain of Hind went ; and to the desert of Sīstān.

30. Since the yellow palace, he assailed, fell trembling,
On the palaces of the palace-dweller and on the houses of the Khān.

Equality with him in (extent of) territory, maketh—who ?
From Egypt to Rūm ; and, from Chīn to Kayrawan (Cyrene).

Another year, from the Kayṣar, thee they bring the crown of his head ;
From Chīn to the court, thee they bring the tribute of the Khān.

22. Shāygān signifies :—

The name of one of Khusrau's treasures ; an immense treasure.

28. "Zang." See Ode 303.

29. Rūm. See No. 686, c. 128.

The thanker of the Creator, art thou ; and the thanker of thee is creation ;
In fortune, thou joyous ; through thee, the people joyous.

Behold towards the rose-bed and the rose-garden thou keepest going,
With slaves,—the steed of happiness beneath thy thigh.

35. O thou inspired one from the ranks of the holy cherubim,
To whose pure heart, a bounty arriveth time to time !

O thou, before whose heart (is) manifest whatever the Omnipotent,
Keepeth hidden in the screen of the hidden !

To thy hand, the rain of desire, the sky hath given,
That is :—" Who am I ? Me, to thy desire urge :

" If thy endeavour (mis) chance, to thy arrow I have given my body :
" If gift be necessary, thee, I have given the gold in the mine :

" Thy enemy is where ? Him, to the sole of thy foot cast ;
" Thy beloved is where ? Him, on my head and eye, place.

40. " By service for thee, became expectant my desire ;
" By praise of thee, became my name eternal."

692.

IN PRAISE OF ḤĀJĪ KIVĀMU-D-DĪN ḤASAN.

1. Easily of heart-ravishingness, one cannot boast ;
In these deeds (of ravishingness), are a thousand subtleties, behold—thou know-
est.

Besides a sweet mouth are (other) resources of loveliness ;
With (only) a seal-ring, one cannot boast of being a (great) Sulaimān.

A thousand realms of heart-ravishingness reach not that degree,
That, by skill, thyself in a single heart thou mayest contain.

What dust (it was) that thou excitedest out of my existence,
Be it not that wearied should be thy steed ; for him, thou sharply urgest.

5. A sitter together with profligates, thou art. Down bring thy head.
For, treasures are in this state of being headless and resourceless.

The many-hued cup, bring that, a hundred special stories,
I may utter ; and (yet) make not a breach in being a Musulmān.

Since, in the dust of the foot of the morning-drinker, intoxicated,
I have stood, in the wine-house street, dōor-keeping.

By no Zāhīd, outward-worshipper, I passed,
Who, 'secretly beneath the *khirka*, the *zunnār* (the mystic cord) had not.

In the name of thy own heart-binding tress, a goodness do ;
So that, thee, God may preserve from confusion.

10. Back, from Ḥāfiz's state, take not the eye of favour :
If not, his state I will utter to the Āṣaf, the second.

1. The second lines of this elegy (40 couplets) end in yā ی
The final word of the Persian text is kept the final word in the translation.
Ḥāji Kivāmu-d-Dīn. See Ode 3, c. 9, and Nos. 605, 610. See note p. 1008.
2. The seal-ring. See Ode 189, c. 2 ; 350, c. 10.
7. Couplets 7 and 8 form a *kita'band*.
10. Āṣaf. See Ode 43. Āṣaf here signifies :—The praised one.

The vazīr of King rank, Khwāja of earth and time,
By whom joyous, is the state of mankind and of jinn-kind.

Ḳivām (u-d-Dīn), the fortune of the world, Muḥammad son of Ālī,
From whose face, gleameth the splendour-ray of God.

Excellent laudable quality, thou art, since at the time of true thought,
It reacheth (occurreth) to thee that thou shouldst claim world-mastery.

It befitteth the decoration of thy remaining (lasting) fortune,
That thy (lofty) spirit mentioneth not the effacing world.

15. If helper be not the treasure of thy gift,
All earth's surface turneth its face to desolateness.

Thou art that one, for whose form of body a particle of corporal matter is none;
Of the essence of the angel, thou art in the garb of humanity.

What degree of honour is it proper to arrange,
Than which, in the paths of thought, higher thou art not?

Within the chamber of the cherubim of the holy world,
The scratching of thy reed is the samā' of the soul.

To thee, the sweet-clinging (the delight) of khwājagī reacheth. For, from
liberality,
On the liberal ones of the world, both (thy) sleeves (of generosity)—thou
scatterest.

20. Thy former liberality, how shall I explain?
Blessed be God for that work-doer merciful!

Thy hard thunder-bolts, how shall I explain?
To God, let us flee from those calamities, deluge-like!

Now, since, to the private-place of the sword, departed the mistress, rose,—
Save the morning-breeze is not a fellow-breather of the soul.

For the sake of the Sultān of the rose, the tulips open,
By the hand of the breeze, the canopies of anemone.

12. The first line may be :—The column, the fortune of the world, Muḥammad bin 'Alī. See note p. 1008.

By the effort of the fragrance of the spring-breeze, it reached to that degree,
That of grace boasteth the soul of a brute.

25. In the morning-time, to me how sweetly it came when a bulbul, rose clamour,
Against a rose-bud, raised ; and, kept saying, in eloquence,

“ Strait of heart, why sittest thou ? Forth from the screen, come ;
“ For, in the great jar, is a quantity of ruddy wine like the red ruby.”

That, one month, to the beauty of the rose thou shouldst not drink,—permit not ;
Lest that, another month, thou drink the wine of penitence.

In thanks for the reproach of infidelity that, from the midst, arose—
Strive ; so that from rose and wine, justice of ease, thou mayst take.

Not the way of Faith-cherishers is tyranny. God forbid !
All blessing and grace is the shara' of God.

30. The mysteries of the secret “ I am the truth (God) ! ” what knoweth that
careless one,
Who attracted became not with the attractions of God ?

Within the veil of the rose, behold the rose-bud that keepeth preparing
For thy enemy's eye a ruby-arrow.

O Sākī ! 'tis the joy-house of the vazīr. Permit not (that),
Without the cup of wine, there he should display heavy-souledness.

O breath of morn ! hope thou wast. For, by way of love,
Thou dawnedest ; and came to amend, the nights of darkness.

I have heard that, sometimes, me, thou recollectest ;
But, to thy special assembly, me, thou callest not.

35. Not speech from me, thou desirest. Tyranny this is !
If not, with thee what is the argument in eloquence ?

30. انا الحق (I am the truth, God).
See Odes 66, 123, 138, 179.

Of the Ḥāfīzes of the world, none like thy slave put together
Graces philosophic, with mysteries Ḳurānic.

Thee, my praises give a thousand years of permanency,
A precious capital (of praise) like this, for one like thee,—cheap.

Long, the speech I have drawn ; but hope is mine
That, over this matter, the trail of pardon thou wilt cause to cover.

Ever, till spring, on the surface of the garden, the morning-breeze
Painteth a thousand pictures with the line of holy basil.

40. In the King's garden, from the bough of hope, with a long life,
Blossomed be the rose of fortune with joyousness.
-

36. Ḥāfīz signifies :—

One who knoweth by heart the Ḳurān. See Ode 395, c. 7.

39. Basil. See Ode 200.

Here basil signifies :—

The basil, or kufic, character, resembling foliage, used for monumental inscriptions.

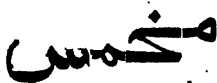
40. In his "Selections" (p. 357), Bicknell states that this Ḳaṣīda is in praise of Ḥājī Ḳivāmu-d-Dīn (See Ode 3).

His authority for this must be derived :—

(a) from Brockhaus' German verse-translation.

(b) „ couplet 12 of this Ḳaṣīda, where the word “Ḳivām” is mentioned.

The value of authority (a) is unknown. The value of authority (b) is naught, since the name “Muḥammad bin 'Alī” is in couplet 12 itself given ; and in c. 19 the word “Khwājagī,” a word that would refer to “Khwāja Ḳivāmu-d-Dīn” rather than to “Ḥājī Ḳivāmu-d-Dīn.”



Mukhammas.*

(Penta rhyme.)

693.

O idol ! in love for thee such I am,
 That, of my own existence, in doubt I am.
 Although, weak and powerless I am,
 If a thousand lives help me,
 (Them in sacrifice), at thy auspicious foot, I scatter.

Where is fortune that, by way of supplication,
 Into the presence of (one) like thee, a heart-cherisher,
 I may present a great concealed mystery ?
 Would that (one) like thee, a mighty falcon,
 Would give honour to the nest of mine !

Although tyranny thy nature is,
 Less do thou of evilness ; for, that (evil) not good is.
 If, on that account that, of iron or of brass, thy heart is,
 At last, by my head, pass O friend,
 Consider that the dust of thy threshold I am.

I spake, saying :—"Since me thou slayest with severity,
 "After this, the path of mercy thou mayst travel ;
 "On thy heart, the writing of fidelity, thou mayst write,"
 The desire of union with us, thou thyself hast not :
 My (warring) natal star and (ill-) fortune, I do know.

O thou, whose girdle is bound, from far and near,
 For attack upon the blood of Turk (Turkistānī) and of Tājīk (Persian) !
 If my abode be mean and dark,
 In the dwelling of most sincere of slaves,
 Thee, on the luminous eye, I place.

* The final of the Persian lines is kept the final word in the translation.

From thee, naught save fidelity, do I seek ;
 Beyond the rose of fidelity, naught do I perceive :
 Save (on) the path of service (to thee) I strive not :
 To none, thy mysteries do I utter ;
 To none, thy praises do I chaunt.

If, with its arrow, thy glance strike me ;
 If the warrior of the sky (Mars) captive make me,
 A moment, no help without thee will be mine.
 Union of myself with thee, I abandon not,
 Save in separation of the body and of the soul of mine.

I grant,—neither the door of fidelity, opened we ;
 Nor love to love, added we :
 Naught was whatever we did ;
 At last, not I and thou friends were :
 Thy covenant (of love) broke ; but, I that same (in fidelity) am.

(Even) if, with the keen sword, thou sever the head of mine,
 From the street of fidelity, I rise not ;
 If rent, rent, (wholly torn asunder) they make me,
 Love's die for thee, I spill not,
 Save, when parteth asunder the bone (-frame work) of mine.

Those that love's trace seek,
 Save the path to my tomb naught tread.
 When the dust of poor me, they see,
 If, over my head, thy name they utter,—
 Shall rise shout from the soul of mine.

If, from before me, pass a troop (of lovely ones),
 Each one in purity better than (bright) Canopus,
 From thee to another, I make no inclination :
 Distracted, I am if, at Lailā's price,
 (Even) the (great) territory of Ārabia, or of Ājam (Persia), I take.

O idol ! I became, in desire for thee,
 Enamoured, and dark of heart, like the dark hair of thine.
 Although I may not reach to thy street,
 The night is not, when, on account of separation from the face of thine,
 To the sky, a mighty cry I cause not to reach.

O thou, union with whom (is) joyousness!
 Mayest thou be in joy everlasting!
 On thy own **Hāfiẓ**, why keepest thou scattering?
 Every order that against me thou urgest,
 (To obey) is easy. Away from thyself, drive me not.

To God a hundred thanks that, to completion, this book hath reached.

THE 'AWĀRIFU-L-MA'ĀRIF.

مورث لعل و شبنم
باب الدين عمر بن محمد سروردي

محمود بن علي الكشاني

From the perfume of (His wine-) dregs, wise this one becometh ;
From its pure colour, a traditionist that one becometh :

From half a draught, pure this one becometh ;
From (drinking) a goblet, a lover that one becometh :

At one draught, another swalloweth—
The jar, the wine-house, the **Sākī**, and the wine-drinker :

All swallowed,—yet open remaineth his mouth !
O ocean-heart, mighty drinker ! well done !

THE 'AWĀRIFU-L-MA'ĀRIF,
WRITTEN IN THE THIRTEENTH CENTURY

BY

*Shaikh Shahābu-d-Dīn 'Umar bin Muḥammad-i-Sahrawardī,
translated (out of the Arabic into Persian) by
Mahmūd bin 'Alī al Kāshānī,*

Companion in Sūfīism to the Divān-i-Khwāja Hāfiẓ.

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH,

BY

LIEUT.-COL. H. WILBERFORCE CLARKE,

ROYAL (late Bengal) ENGINEERS,

LIFE-MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; MEMBER OF THE
ASIATIC SOCIETY OF BENGAL.

AUTHOR OF "THE PERSIAN MANUAL;" FIRST TRANSLATOR (OUT OF THE PERSIAN) OF "THE BUSTĀN-I-SA'DI;"
OF "THE SIKANDAR NĀMA-I-NIZĀMĪ"; AND OF "THE DIVĀN-I-HĀFIẒ." AUTHOR OF "NOTES ON
ELEPHANTS"; OF "THE SEXTANT;" OF "LONGITUDE BY LUNAR DISTANCES;" AND
OF "THE TRANSVERSE STRENGTH OF A RAILWAY-RAIL."

~~ALL RIGHTS RESERVED~~
CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

PREFACE.

THE sources, whence this note on *sūfī*,ism has been derived are :—

- i. The introduction (pp. 1—13).
 - (a) Disquisition on *sūfī*,ism by Sir W. Jones.
 - (b) “Soofies” (History of Persia) by Malcolm.
 - (c) The *Gulshan-i-Rāz*.
 - (d) Other sources.
- ii. The definition of sixty-nine terms used in *sūfī*,ism (pp. 14—158).

The *Miṣbāḥu-l-Hidāyat*
by
Maḥmūd bin 'Alī al Kashānī,
being a translation (in Persian) of the Arabic work—
'*Awārif-u-l-Ma'ārif**
by
Shaiḵh Shahābu-d-Dīn 'Umar bin Muḥammad-i-Sahrwardī (*b.* 1145,
d. 1234).
- iii. The performances of darvishes (pp. 159—168).

The Darvishes by Brown.

2. Neither the *Miṣbāḥu-l-Hidāyat* (in Persian), nor the '*Awārifu-l-Ma'ārif* (in Arabic),—has ever before been translated into English. What is here given to the Reader comprises more than a half† of the *Miṣbāḥu-l-Hidāyat*. Shaiḵh Shahābu-d-Dīn Muḥammad-i-Sahrwardī (*b.* 1145, *d.* 1234), the son of Abū Najīb, was born at Sharward; and he died at Baghdād.

He was a pious Shaiḵh, assiduous in spiritual exercises and in the practice of devotion. He is author of

the ' <i>Awārifu-l-Ma'ārif</i>	} in Arabic.
„ <i>Ḥikmatu-l-Assār</i>	

and many other works.

The matter (ten pages) taken from Brown's Darvishes has been arranged, corrected, collected, and greatly condensed.

* Otherwise called the '*Awārif-u-l-Ḥaqā'iq*.

† That is, out of 343 pages of the Persian Text, 221 pages have been translated into English; and are herein given.

3. Those who wish further to pursue the subject of ṣūfī,ism will find useful the table of authorities on ṣūfī,ism, English and Persian (pp. iv—v).

4. Unless ṣūfī,ism be understood, the *Dīvān-i-Ḥāfīz* cannot be understood.

In Vol. IV (pp. 196-211) of the works of Emerson (1882), wholly wrong is the view given of the work of *Ḥāfīz*; and mistranslated and misunderstood are the passages there given.

It is unnecessary to give instances; easily may the student verify this statement by referring either to my translation of *Ḥāfīz*, or to the original Persian. Let one instance suffice:—

Emerson's Works, Vol. IV, p. 205.

Oft have I said, I say it once more.
I, a wanderer, do not stray from myself.

I am a kind of parrot; the mirror is holden to me.
What the Eternal says, I stammering say again.

Give me what you will : I eat thistles as roses,
And, according to my food I grow and I give :

Scorn me not; but, I know I have the pearl.
And am only seeking one to receive it.

Clarke's translation of the *Dīvān-i-Ḥāfīz*,
Ode 371.

Times I have said ; and again I say :—
That, heart-bereft, not of myself, have I gone
this Path (of love).

Behind the (pure) mirror (of the holy traveler's heart), me, they have kept like the parrot.
What the Teacher of eternity without beginning said :—" Say " ; I say.

Whether, the thorn I be or whether the rose,
there is a sward-adorned (God).
By whose hand as (it) cherished me, I grew.

O friends, me heart-bereft, astonished, censure not :
A great jewel, I have ; and the master of vision (the jeweller, God) I seek.

Emerson (p. 201) says :—

We do not wish to make mystical divinity out of the Songs of Solomon, much less out of the erotic and bacchanalian songs of *Ḥāfīz*.

Ḥāfīz himself is determined to defy all such hypocritical interpretation, and tears off his turban and throws it at the head of the meddling dervish, and throws his glass after the turban.

Nothing is too high, nothing too low for his occasion. Love is a leveller, and Allah becomes a groom, and heaven a closet in his daring hymns to his mistress or to his cupbearer. This boundless charter is the right of genius.

To this statement, would agree no one who had, in the original Persian, read *Ḥāfīz*; and had understood him.

Despite the fact that Emerson wholly fails to understand *Ḥāfīz* as the mystic poet, divine, immortal—strangely he admires him. For at p. 239, he says :—

You shall not read newspapers, nor politics, nor novels, nor Montaigne, nor the newest French book.

You may read Plutarch, Plato, Plotinus' Hindu mythology and ethics. You may read Chaucer, Shakespeare, Ben Johnson, Milton; read Collins and Gray; read Ḥāfiẓ and the Trouveurs — fact-books which all geniuses prize as raw material and as antidote to verbiage and false poetry.

5. At the head of the various sections, the figures refer to the Persian text of the Mişbāḥu-l-Hidāyat—

Roman figures to chapters.

Arabic „ „ sections (of chapters).

6. To special notice, I wish to bring Maulavi Mirzā Muḥammad-i-Bisravī, who rendered me much help in this difficult work.

7. This translation was made in a tropical country, in leisure moments, amidst the pressure and the stress of professional duties most exacting; and under special circumstances of harass and worry that it is not permissible to describe.*

For these reasons, the reader's indulgence is solicited.

* See Clarke's šūfi,istic translation of the Divān-i-Ḥāfiẓ, Preface, para. 18 (p. xvi).

H. WILBERFORCE CLARKE.

CALCUTTA;
January 1891.

Authorities on Şufî,ism.

Date.	
1787	Asiatic Miscellany, vol. ii, pp. 50—53; 131—150.
1809	Descriptive Catalogue (pp. 34—45), Oriental Library of Tippū Sultān, by C. Stewart. This gives 115 excellent Persian works on Şufî,ism. De Bode's Bukhārā.
1818	History of Muḥammadanism by C. Mills (p. 473).
1829	History of Persia, Malcolm—vol. i, pp. 322, 324, 400; vol. ii, pp. 382—426. Works of Sir W. Jones, ii, pp. 131—150.
1856	Journal, Asiatic Society, Bengal, vol. xxv, pp. 133—150. 1857. Note by Sprenger on the earliest work on Şufî,ism. Sind (chap. viii), Burton. Modern Egyptians (chap. iii), Lane. Die Morgenlandische mystik, by Tholuck.
1863	Ḳanūn-i-Islām, Herklot, pp. 187—200.
1868	The Darvishes, Brown.
1875	Notes on Muḥammadanism (p. 227), C. E. Hughes.
1878	Islām (p. 201), Stobart.
1880	Gulshan-i-Rāz, translated by Whinfield.
1881	Catalogue, Oriental Manuscripts (pp. 35—45), British Museum (Quaritch).
?	Paper on the Şufîs by Captain Graham, Bombay.

Date.	Author.	Name of Work.
911	Shaikh Junīd-i-Baghdādī.	
1037	Shaikh Abū Sinā (Avicenna)	Maḳāmātu-l-Ārifin.
1049	Abū-l-Ḳāsim-i-'Ansārī.	
1166	Shaikh 'Abdu-l-Ḳadir-i-Gilāni	{ Malfūẓāt-i-Jalālī. Sharḥ-i-ghausiyya va ghairā.
1230	Shaikh Faridu-d-Din 'Aṭṭār	Asrār-Nāma.
1234	Shaikh Shahābu-d-Din 'Umar bin Muḥammad-i-Sahrwardī.	{ 'Awārifu-l-Ma'rif,* otherwise called 'Awārifu-l-Ḥakā'ik.
1239	Shaikh Muḥyū-d-Din bin Arabī.	
1273	Maulāna Jalālu-d-Din-i-Rūmī	The Maṣnavi.
1292	Shaikh Sa'di-i-Shirāzī	Marghūbu-l-Ḳulūb.
1317	Sa'du-d-Din Maḥmūd-i-Shabistārī	{ Gulshan-i-rāz. Ḥakku-l-Yaqin. Risāla-i-Shāhid.
1382	Kamālu-d-Din Abū-l-ghanīm 'Abdu-r-Razzāk	Istīlāḥāt-i-ṣūfiyya.†
1389	Khawāja Shamsu-d-Din-i-Ḥāfiẓ	The Divān.
1492	Nūru-d-Din 'Abdu-r-Raḥmān-i-Jāmi	Lawā'ih.
1591	Maulāna 'Urfi	Ḳaṣā'id.
1610	Ḳāẓi Nūru-l-lāh-i-Shustarī	Majālisu-l-Muminin.
1659	Shāhzāda Dārā Shikūh-i-Ḳādiri	Mushāhida-i-sulūk va tarjuma-i-wāsiṭi.

* See the Preface, para. 1.

† Arabic text (p. 167) edited by Dr. Aloys Sprenger, M.D., 1845, entitled—"Dictionary (in Arabic) of the technical terms of the Ṣūfis."

Date.	Author.	Name of Work.
1669	Mirzā Muhammad 'Alī-i-Tabrizī-i-Şā'ib . . .	?
1670	Shaikh Muhammad Muḥsin-i-Fānī . . .	The Dābistān.
	Shaikh Farīdu-d-Dīn Shakarganj . . .	Asrāru-l-Auliya.

CONTENTS.

	PAGE.	
	From	To
Introduction	I	13
The being a <u>shaiḡh</u>	14	18
The being a murid (disciple)	18	23
Customs of the men of the <u>khankah</u> (convent)	23	26
Safar (the journey)	26	29
Samā' (the song and the rotatory dance)	29	34
Rules of samā'	34	37
The <u>khirka</u> (the darvish-mantle)	37	39
The choice of the coloured <u>khirka</u>	39	41
<u>Khilvat</u> (retirement)	41	42
Conditions of <u>khilvat</u>	43	48
Dreams of the men of <u>khilvat</u>	48	53
'Ilm (knowledge)	54	56
Ma'rifat (deep knowledge)	56	58
Hāl (mystic state) and maḡām (stage) Tawḡid (the unity of God) and zat (the existence of God)	58	65
The affairs of the next world	65	68
'Ilm-i-kiyām (knowledge of God's standing as the slave's observer)	69	70
'Ilm-i-hāl (knowledge of the mystic state)	70	71
'Ilm-i-yakīn (knowledge of certainty)	71	72
Nafs (essence)	73	74
Some of the qualities of nafs	74	76
Ma'rifat-i-rūḡ (knowledge of the soul) Jam' (collected) and tafaḡa (disper- sed)	77	79
Tajalli (being glorified) and istitār (being veiled)	79	82
Wajd (rapture) and wujūd (existence)	82	83
Wakt (period) and nafas (moment)	84	85
Shuhūd (being evident) and ḡhaibat (being concealed)	85	87
Tajrid (outward separation) and tafrid (inward solitude)	87	

	PAGE.	
	From	To
Maḡv (obliteration) and iṣbāt (confirm- ation)	87	88
Talwin (change) and tamkin (rest)	88	89
Aurād (prayer-exercises) and the two Kalima-i-shahādāt (the creed)	100	
Zuhd (austerity)	90	91
Fakr (poverty)	91	92
Tajarrud (being celibate) and ta'ahḡul (being married)	93	97
Tawakkul (reliance on God)	97	98
Rizā (contentment)	99	101
Muḡabbat (love)	101	104
Shauḡ (desire)	104	105
Ḳabḡ (contraction) and bast' (expan- sion)	106	107
Fanā (effacement) and baḡā (perma- nency)	107	109
Partition of times on aurād (prayer- exercises)	109	
Ru, yat	118	119
The witnessing of prophecy and its ending with Muḡammad	119	121
Ma'rifat-i-dil	121	124
Ma'rifat-i-murid sa murād va sālik va majzūb	124	129
I'tikād	129	131
'Ilm-i-fariḡa	131	133
The hāl of man	134	142
„ Ādāb of Muḡammad	142	145
„ „ God	145	150
„ „ Ma'ishat	150	153
Ṣalāt	153	158
The mystic rose of the Ḳādiris	159	160
„ bai'at	160	164
Zikr, murāḡiba, tauḡid	164	165
The daur	165	166
Hālat	166	167
Samā' (dance)	167	168

ṢŪFĪ,ISM.

Said Muḥammad :—

In Islām, is no monachism.*

Nevertheless, [in 623 A.D.,† forty-five men of Makka joined themselves to as many others of Madīna; took an oath of fidelity to the doctrines of the prophet (Muḥammad); and formed a fraternity—to establish community of property, and to perform daily certain religious practices by way of penitence.

They took the name of ṣūfī, a word derived from :—

- (a) صوف (ṣūf) wool, woolly; a hair cloth used by penitents in the early days of Islām.
- (b) صوفي (ṣūfiy) wise, pious.
- (c) صوفي (ṣūfi) woollen.
- (d) صفا (ṣafā) purity.‡
- (e) صفي (ṣafi) pure.

To the name of ṣūfī, they added the title of فقير (faḳīr), because they renounced the chattels of the world and its joys.

Said Muḥammad :—

“Al faḳru fakhri, poverty is my glory.

During the life of Muḥammad, Abu Bakr (the first Khalifa), and 'Alī (the fourth Khalifa, *b.* 599, *d.* 661), established جماعت (assemblies) wherein vows were made and exercises practised.

In 657 A.D., Uvais-i-Karānī (*d.* 657) established the first religious order of the greatest austerity.

In honour of Muḥammad, who, at the battle of Uhud, 625 A.D., had lost two of his teeth, he drew out his own teeth; and required his followers to do the same.

The term ṣūfī was first adopted by Abū Hāshim, a Syrian Zāhīd (*d.* 780 A.D.); in his time was built the first takya (convent). But some say that the seed of ṣūfī-ism :—

			in the time of			in the time of
was sown	.	.	Adam.		began to develop	Mūsā.
germed	.	.	Nūh.		reached maturity	Christ.
budded	.	.	Ibrāhīm.		produced pure wine	Muḥammad.

* The Kurān, v. 89.

† The Hijra dates from the 15th July 622 A.D.

‡ Some add صفا (ṣafā), a station near the Kāba, Makka. The man, who wore the blue woollen garment, was esteemed to be pure (ṣafi).

Those who loved this wine have so drunk of it as to become self-less. They exclaim :—

“Praise be mine! greater than I, is any?

“The truth (God), am I : there is no other God than I.”

One of the earliest *ṣūfīs* was the woman Rābi'a mentioned by Ibn *Khālikān* (b. 1211, d. 1282). At night, she used to go to the house-top, and to say :—

“O God! hushed is the day's noise ; with his beloved is the lover. But, Thee, I have for my lover ; and alone with Thee, I joy.”

In Volume I of his works, Sir W. Jones says :—

There is a species of Persian poetry that consists almost wholly of a mystical religious allegory, though on a transient view it seems to contain only the sentiments of a wild and voluptuous libertinism.

Admitting the danger of a poetical style in which the limits between vice and enthusiasm are so minute as to be hardly distinguishable, we must beware of censuring it severely ; for an ardent grateful piety is congenial to the undepraved nature of man, whose mind, sinking under the magnitude of the subject, and struggling to record its emotions, has recourse to metaphors, extending sometimes beyond the bounds of cool reason.

Ṣūfīs believe :—

That the souls of men differ infinitely in degree but not at all in kind from the divine spirit whereof they are particles, and wherein they will ultimately be absorbed ; that the spirit of God pervades the universe, ever present to His work and ever in substance ; that He alone is perfect benevolence, perfect truth, perfect beauty ; that love for Him is true love, (*'ishk-i-ḥaqīqī*), while love of other objects is illusory love (*'ishk-i-majāzī*) ; that all the beauties of nature are faint resemblances like images in a mirror of the divine charms ; that, from eternity without beginning to eternity without end, the supreme benevolence is occupied in bestowing happiness ; that men can only attain it by performing their part of the *primal covenant* between them and the Creator ; that nothing has a pure absolute existence but *mind* or *spirit* ; that material substances are no more than gay pictures presented continually to our minds by the sempiternal artist ; that we must beware of attachment to such phantoms and attach ourselves exclusively to God, who truly exists in us as we solely exist in Him ; that we retain, even in this forlorn state of separation from our Beloved, the idea of heavenly beauty and the remembrance of our primeval vows ; that sweet music, gentle breezes, fragrant flowers, perpetually renew the primary idea, refresh our fading memory, and melt us with tender affections ; that we must cherish those affections, and by abstracting our souls from vanity (that is, from all but God) approximate to this essence, in our final union with which will consist our supreme beatitude.

Sprenger* says :—

The mysticism of the *ṣūfīs* is a hypertrophy of the religious feeling ; and a monomania in which man blasphemously attempts to fathom the depths of the essence of God.

The mystics give up worldly affairs ; devote themselves to austerity ; and are a nuisance to the world.

This disease attacks every nation after it has passed the meridian of its grandeur.

* See Preface to Abd-u-r-Raḥḥān's Dictionary of *ṣūfī*,istic terms, 1845 ; the Journal, Asiatic Society, Bengal, Volume XXV, of 1856 (p. 145).

The mysticism of :—

- (a) the Zeoplatonists marked the fall of Rome.
- (b) „ Şūfis „ „ the Khalifat.
- (c) „ later Fathers „ „ the darkness of the middle ages.

Because the noblest feelings of man are morbidly exalted by this disease it has produced sublime poetry. Nothing can equal the beauty of the poems of :—

Muhyu-d-Dīn.

Hāfiz.

Jalālu-d-Dīn-i-Rūmī.

Şūfī,ism is not due to the introduction of systems of philosophy from India, or from Greece. It is the result of the development of Islām ; and is well worthy of the attention of the student.

Many consider Pantheism and Şūfī,ism to be identical.

The Shaikhs and Şūfī-poets profess :—

The most ardent, although Platonic, attachment for individuals of their own sex, remarkable for beauty or for talent, declaring that they are adoring the Creator whilst admiring His beautiful handiwork (corporeal or intellectual) ; and boasting that their love is the more pure in being unmixed with carnal sensuality, such as it must be if bestowed on individuals of the other sex.

Maulāna Jalālu-d-Dīn-i-Rūmī (*b.* 1207, *d.* 1273), says :—

Şūfis profess eager desire but with no carnal affection ; and circulate the cup but no material goblet.

Since in their order, all things are spiritual—all is mystery within mystery.

Modern şūfis believe in the Kūrān ; and in an express covenant on the day of eternity without beginning (the day of Alast) between the assemblage of the souls (of men) and the supreme soul (of God), wherefrom they were detached.

In şūfī,ism are four stages, which must be passed before man's corporeal veil can be removed ; and his emancipated soul, mixed with the glorious essence, whence it has been separated but not divided :—

i شریعت (sharī'at*)

The murid (disciple) observeth the shar' and the rites of Islām ; ever beareth his shaikh in mind ; in him effaceth himself through meditation ; maketh him his shield against evil thoughts ; and regardeth his spirit as his guardian spirit.

This is "effacement in the shaikh."

ii طریقت (tarīkat)

The murid attaineth power ; entereth şūfī,ism ; and abandoneth the observance of religious form, exchanging outward for inward worship.

Without great piety, virtue, and fortitude (based on a knowledge of the dignity of the soul of man) he cannot attain this stage.

The shaikh passeth the murid to the influence of the Pīr (long since deceased) ; and then, in all things, the murid seeth the Pīr.

This is "effacement in the Pīr."

* Some call this nāsūt.

iii معرفت (maʿrifat)*

The murid hath attained to supernatural knowledge ; and is, therein, equal to the angels.
By the shaikh, he is led to Muḥammad, whom, in all things, he seeth.
This is "effacement in the Prophet."

iv حقیقت (truth)

The murid hath become joined to truth (God), whom, in all things, he seeth.
This is "effacement in God."

Many reach the second stage ; few the fourth.

Some make eleven stages :—

موافقت Muwāfiqat.

The murid beareth enmity to the Friend's enemy—the world, shaitān, imperious lust ; and love for the Friend (God).

ميل majil.

The murid inclineth to God ; and from the heart's page, effaceth "other than God."

موانست muwānisat.

The murid fleeth from all, and seeketh God.

مردت mawaddat.

The murid engageth in submission, in lamentation, in affection, and in agitation in the heart's chamber.

هوا hawā.

The murid keepeth the heart in austerity and in strife (against sin) ; and maketh it water (soft).

خلت khullat.

The murid maketh all the limbs full of recollection of God ; and of aught else void.

الفت ulfat.

The murid maketh himself void of despicable qualities, and joined to laudable qualities.

شغف shaghf.

The murid, through ardency of desire, rendeth the heart's veil ; and considereth the revealing of the mystery of love for God—infidelity, save under the mastery of wajd (ecstasy).

تیم taym.

The murid maketh himself the slave of love, and joineth himself to tajrid (outward separation), and to tafrid (inward solitude).

ولش walsh.

The murid keepeth the heart's mirror before God's glory ; and becometh intoxicated with its wine).

عشق ishḳ.

The murid keepeth so engaged the tongue in zikr (creation of God), the heart in fikr (thought of God), and the soul in mushāhida (viewing God's glory)—that he considereth himself non-existent.

Some consider 'ishḳ to be :—

(a) effacing one's self in the essence of Absolute Unity (God).

(b) the deposit of faith (Ḳurān, xxxiii, 72).

The following are terms used in sūfī,ism :—

sūfi the sūfi.

ʿarif „ knower.

sālik „ traveller (to God).

ṭālib „ seeker (of God).

ʾashīḳ-i-sādiḳ „ sincere lover (of God).

ahl-i-taṣawwuf one of mysticism.

„ ḥāl „ „ (mystic) state.

„ ṭarīkat „ „ the Path (to God).

„ mārifat „ „ (divine) knowledge.

„ ḥaḳīqat „ „ truth.

* Some call this 'urf.

ahl-i-ḥaḳḳ	one of God.
„ shar'iat „	„ the shar'.
taṣawwuf	ṣūfī'ism.
mutaṣawwif	suḥfī'istic.
ʿabd, ʿabid	the servant (of God).
ʿabūdiyat	„ service „
mārifat	„ knowledge „
ṭarīkat	„ path „
jaḥb	„ attraction „
jam' wiṣāl	„ union (with God).
sukūnat	„ dwelling „
sāḳi	„ cup-bearer.
maḳām	degree.
manzil	stage.
ḥāl	the (mystic) state.
wajid	rapture.
shauḳ	desire.
zauḳ	delight.
muḥabbat	affection.
ishḳ	love.
ṣaḥāba	companions in the 1st generation after Muḥammad.
tābi'in	
zāhidān	
ʿabidān	} devotees „ 3rd „

ṣāhib-i-dil	one possessed of heart, a ṣūfī.
„ mārifat „	„ „ (divine) know-ledge.
ishḳu-l-lāh	love for God.
firāk	separation (from God).
dair	} the convent.
takyat	
zāhid	„ man of (dry) austerity.
aṣḥāb-i-ʿilm-i-zāhiri	the companions of outward knowledge.
„ „ baṭīni „	„ companions of inward knowledge.
ishtyāḳ	ardour.
mast	intoxicated.
bī khud	void of self, selfless.
Pir	the founder of a religious order.
shaikh	„ chief of a convent.
khalifa	} „ deputy shaikh.
naḳib	
murshid	„ spiritual guide, the shaikh.
murid	„ disciple.

* The beginning of taṣawwuf (ṣūfī'ism) is imān (faith), which consists of "six columns" (principles) :—

- (1) The existence of God.
- (2) „ unity „
- (3) „ angels.

- (4) The prophets.
- (5) „ day of resurrection.
- (6) Good and evil, through God's predestination.

The end of taṣawwuf lieth in pronouncing the six principles; and in conforming thereto with the heart.

The imān of common folk (ʿāmm) is :—

ʿilm (knowledge), which is only an imitation of "the six columns" learned from the ʿulamā or from the imāms. They know not why it is necessary to believe in these "six columns"; nor how thereby salvation can be obtained.

Many pursue the ʿilm-i-ṭarīkat (knowledge of the Path) and wander into error, becoming :—

ahl-i-jabrī	one disbelieving freedom of will.
„ ḳadrī	„ believing in predestination.
„ mujassamī	„ „ only in the body.
„ mushabbihā	„ „ in portraits of God.
„ mutaḥālī	„ sated (with God).

In all are seventy-three orders, whereof the true order is only one, the firḳat-i-najāt (the party of salvation).

Manifest is their imān (faith). Proceeding with only a lamp, they have reached the resplendent sun; at first only imitation, they have reached truth (God).

They find that the ṭarīkat (of the darvish) and the shari'at (of Islām) agree; and that whoever is imperfect in shari'at is also imperfect in ḥaḳīkat (truth).

The Kuran (lxxviii, 18) says :—

“In the eternal life, my people will rise as monkeys, as hogs, &c., &c.

These, in life, outwardly bore the form of man; but inwardly were brutes.

From these evils, repentance before death will free one.

Give thyself to a murshid (spiritual guide) who, by his prayers, will show thee in dreams the evil parts of thy character till they shall pass away. As the lover delights in his beloved, so doth the darvish in his murshid.

The darvishes say :—

“Neither fear we hell, nor desire we heaven.”

By this, they mean :—

“O God, thou bargainest with none; for purity of heart and love for Thee, is our devotion.

Be not heaven nor hell—we adore Thee.

Put us into heaven—'tis through thy excellence; into hell,—through thy justice.”

The ṣūfis are divided into innumerable orders. The two original* orders are :—

1. حُلُولِيَّة (ḥulūliya) the inspired.

This order believes that God has entered into them; and that the divine spirit entereth all who are devout.

2. اِتِّحَادِيَّة (ittiḥādiya) the unionist. This order believes that God is joined with every enlightened being; that He is as flame, and the soul as charcoal (ready to flame); and that the soul, by union with God, becometh God.

From these two orders are derived the five following orders :—

وَاصِلِيَّة (wāṣiliya) the joined (to God).

عَشَاقِيَّة ('ashākiya) „ lovers (of God).

تَلْقِينِيَّة (talkīniya) „ instructed.

ذَاقِيَّة (zakiya) „ penetrated.

وَاهِدِيَّة (wāḥidiya) „ solitary.

For full information regarding the many orders of the ṣūfis, I refer the reader to Malcolm's History of Persia, vol. ii, Art. “Soofies.”

The most celebrated of the ṣūfi teachers of Persia have been men as famed for knowledge as for devotion.

Of Ibrāhīm ibn Adham, they say :—

“That holy man turned day into night;

“Night into day by his constant and undivided devotion to God.”

Among the ṣūfis, the most celebrated are the poets.

The raptures of genius expatiating on an inexhaustible subject are deemed inspiration by those who believe that the soul can wander in the region of imagination, and unite with God.

* The original order is said to have been the تَبَاطِيَّة (ṣabātiya), the (ancient) Sabians ———.

In sweetest strains, Jalālu-d-Dīn Rūmī (*b.* 1277, *d.* 1773) teacheth that all nature abounds with divine love such as to cause the loveliest plant to seek the loftiest object of desire.

Nūru-d-Dīn Abdu-r-Raḥmān-i-jāmī (*b.* 1414, *d.* 1492) breatheth ecstatic rapture in every line.

The Gulistān and the Būstān-i-Sa'dī* and the Divān-i-Ḥāfiẓ may be called the scriptures of the Persian ṣūfīs.

Ṣūfī tenets are involved in mystery; for every gradation, are mysteries never revealed.

Many of the most eminent ṣūfīs have been men of piety and of learning, whose self-denial attracted a fame they sought not; others have cloaked themselves in humility to attain greatness, and fled from observation only to attract it.

To fame and power, is no path however rugged, into which man will not enter.

Traces of ṣūfī-doctrine exist in every country; in the theories of ancient Greece; in the modern philosophies of Europe; in the dream of the ignorant and of the learned; in the shade of ease and in the hardship of the desert.

In place of the usages of religion, ṣūfīs adopt the wild doctrines of their teacher; and embark on a sea of doubt under a murshid whom they deem superior to all other men and worthy of confidence that is only adoration.

Some deny evil, saying:—

“Good is all that proceedeth from God.”

They exclaim:—

“The writer of our destiny is a fair Writer.

“Never wrote He that which was bad.”

All things in the world, they regard as the type and as the power of God. They see:—

His beauty in the rose-cheek of lovely ones;

His power in the impious daring of Fir'aun (Pharoah).

Saḥl ibn Abdu-l-lāh Shustarī saith:—

“Revealed was the soul's secret when

“Fir'aun, declared himself to be god.”

Jalālu-d-Dīn (*b.* 1207, *d.* 1273) maketh 'Alī (the first of ṣūfīs) say when he was wounded by an assassin:—

Lord of the land am I; yet with my body no concern have I.

Me, thou hast not struck; only an instrument of God, thou art. On God, who shall avenge himself?

Be not grieved; for to-morrow (the judgment day), thy mediator, shall I be.

* Sa'dī *b.* 1414, *d.* 1492.

Of Abdu-l-Ḳadir-i-Gilānī (b. 1078, d. 1166) Shaikh Muḥyū-d-Dīn 'Arabī (b. 1166, d. 1239) says :—

“I went to our house-top and saw all the pilgrims at 'Arafāt (near Makka).

Descending, I told my mother that I must devote myself to God; and that I wished to proceed to Baghdād to gain ma'rifat.

Weeping, my mother took eighty dinārs; gave me half (my inheritance); made me swear never to tell a lie; and said :—

“Go my son; to God, I give thee, not till the judgment day, shall we meet.”

At Hamadan, our Ḳāfila was plundered by sixty horsemen.

One asking me what I had; I replied :—

“Forty dinārs are sewed up in my garment.”

Disbelieving me, he laughed and left. Another asked me and received the same reply.

Whilst they were dividing the spoil, the Chief called me and said :—

“Boy, what property hast thou?”

I replied :—

“I have already told two of your men that I have forty dinārs sewn in a garment.”

He ordered the garment to be ripped; and found the money.

He said :—

“How camest thou so openly to declare what has, so carefully, been hidden?”

I replied :—

Because I will not be false to my mother, to whom I have promised never to conceal the truth.

Said the Chief :—

Boy, art thou at thy age so sensible of duty to thy mother, and am I at my age insensible of my duty to God?

Give me thy hand that, on it, I may swear repentance.

He did so. His followers were struck with the scene, and said :—

“Leader in guilt, thou hast been; in virtue, be the same.”

They restored the spoil; and, on my hand, vowed repentance.

At this time, I was sixteen years of age.

To those who sought him, Uvais-i-Ḳarnī said :—

“Seekest thou God? If thou dost, to me why comest thou? If thou dost not, with me, what business hast thou?”

Ḳāzī Nūru-l-Lāth-i-Shustarī (d. 1610) says that ṣūfīs are of two classes :—

(a) Mutakallim (advocate, observer) if they desire human knowledge; the usages of religion; and pursue them in the ordinary way.

(b) Ṣūfīs, if they practise austerity, and look to the inward purity of the soul.

After His prophets, God esteemeth none more than the ṣūfī ; because his desire is (through divine grace) to raise himself from this earthly house to the heavenly ; and to exchange his lowly condition for the condition of the angel.

The accomplished are :—

the ḥukamā men of wisdom.

„ ’ulamā „ knowledge.

These seek truth—the first by demonstration ; the second by religion.

In this path to (God), are many dangers.

For false teachers and deceived seekers vainly pursue the desert vapour : and wearied return, the dupe of their own imagination.

The murshid-i-kāmil va kamāl (the perfect and excellent murshid) is rare. When he exists, to discover him is impossible.

Perfection, who shall discover, save he who is perfect ?

The jewel's price, who shall tell, save the jeweller ?

Hence, many miss the Path and fall into error. Deceived by appearances, they waste life in pursuit of defect, conceiving it to be perfection.

Neither austerity nor devotion can exclude shaitān who seeketh Zāhids in the garb of religion. The only ṭilism whereby the good can be distinguished from the bad is ma'rifat.

Said Muḥammad :—

The irrational zāhid, God accepteth not ;

By pious fools, my back hath been broken.

From alarm at persecuting tyrants, ṣūfis have often pretended to be of no particular faith.

Thus they confess not their religion ; and to disclose the mystery thereof—is the deepest sin.

The murshid instructeth the murīd how to restore the inward man :—

by purifying

the spirit.

by enlightening

the head.

„ cleansing

„ heart.

„ anointing

„ soul.

Then the murshid avereth :—

that the murīd's desire shall be accomplished ; that his despicable qualities shall be changed into laudable qualities ; that he shall understand the revelation, the stages and the grades of exaltation—till he reacheth the ineffable joy of beholding God.

If the murshid be not perfect and excellent, the murīd wasteth his time.

He will end by being an impostor, or by regarding all ṣūfis alike and condemning them.

He will seek relief in infidelity, doubting all that he hath heard or read ; and regarding as fable the accounts of holy men who have reached ḥaḳīkat.

The murshid is sometimes :—

- (a) the dupe of his own imagination.
- (b) the wilful deluder of his own followers.

He desireth to abolish the form of religion ; alloweth no name to come between him and God, and yet desireth to come between all other men and God ; destroyeth names revered by men in order to substitute his own name.

Without the murshid, no murīd can advance ; his advance is in proportion to his faith* (in the murshid).

Ḥasan Ṣabāh † Shaikhu-I-Jabal (b. 1071, d. 1124) and his descendants were of the order of bāṭiniya. They filled Persia with murders ; and by their mysterious power, made monarchs tremble.

God is ever renewing all the matter and the form of the universe. Not a leaf sprouteth, not a sparrow falleth, not a thought occureth, without His impulsion.

Thus are muslims brought face to face with evil in a way that Europeans cannot realise.

God is the only real agent, though He sometimes fashioneth some (Iblīs, Qābil, Nimrūd, Fir'aun, Abū Jahl) to be His agents of wrath.

Equally with Mūsā, was Fir'aun, an agent of God's will ; and he bewailed the impulsion that made him oppose Mūsā.

The 'Ārif (the knower of ma'rifat) admiteth the ability to choose good. Not, like Iblīs, doth he cast his sins upon God ; but with Ādam, crieth :—

“ O Lord, black our faces we have made.”

The 'Ārif saith :—

God created all things, good and evil ; but evil, is non-existence, a departure from the Only Absolute existence. In relation to God, evil is naught.

If evil-passion exist not, how can there be control ? If affliction exist not, how can there be patience ?

The jail is the criminal's masjid making him cry to God.

The ṣūfī disregardeth outward forms and rites. God judgeth not as man judgeth ; at the heart, He looketh.

Jalālu-d-Dīn-i-Rūmī (vi. Prologue) saith :—

If with good and evil, a lover be befouled—these, regard not ; his aspiration, regard.

* The Murtaẓā Shāhī (an order of ṣūfis) make in clay an image of the murshid.

This, the murīd keeps to prevent him from wandering ; and to bring him into identity with the murshid.

† The Historian of the Crusades calls him “ the old man of the mountain.”

From his name, (Al Ḥasan) is derived our word “ assassin.”

See Asiatic Researches, vol. xi, p. 423 ; Malcolm's History of Persia, vol. i, p. 395 ; vol. ii, p. 416.

The ṣūfī practiseth voluntary poverty, mortification, obedience, renunciation of the world; and the precepts of the gospel as to forsaking family, position, wealth, for religion sake.

All naught, he maketh save God: and giveth life to this non-existent universe by regarding it as permeated with God's presence.

Paradise, hell, all the dogmas of religion are allegories,—the spirit whereof he alone knows.

He longeth for death; for then he returneth to God whence he emanated, and in Him findeth annihilation.

On the unity of God, he meditateth to attain spiritual perfection; and unification with God.

This union, none can without *faḥṣu-l-lāh* (God's grace) reach; but to those who fervently ask Him, He refuseth not aid.

The *Ḳurān* and the *Ḥadīṣ* represent:—

- (a) God as having created the world once for all, and as now removed to the highest heaven, leaving His creatures, by their own free will, according to the light given by prophets, to work out their salvation.
- (b) God as the being ever working in His creatures, the sun of all existence, the fulness of life, whereby all things move and exist—omnipresent, dwelling in, and communing with, each soul.

The ṣūfīs (men of heart; men looking behind the veil; inward men) developed the Greek mysticism popularised by—

(a) Faryābī	d. 954.	(c) Ghazzālī	d. 1111.
(b) Abū Ālī Sinā	„ 1037.	(d) Ibn Rashīd	„ 1199.

and made:—

- i. God to be the One, the Necessary Being, the only Reality, the Truth, the Infinite, the First Cause (source of all action, good and evil).
- ii. The world of phenomena and of man—
Not being which like a mirror reflects being; and, by borrowing particles of being, rises to “contingent being” (which shares existence and non-existence).

In man, the spark of being is identical with the Infinite Being; but, while he is in “contingent being,” he is weighed down and held apart from Being by “Not-being,” whence evil proceedeth.

In this state, he requires laws and creeds to restrain him. Thus “Not-being” is when wanted something, and nothing when not wanted, and so do the ṣūfīs avoid the ill consequences of their theory.

The muslim doctrine of *jabr* (compulsion) driveth some to fanatical deeds; some to cry *ḳismat*; some to regard the action and the existence of the Universe as the manifestation of God's energy.

By divine illumination, man seeth the world, including man's self, to be an illusion, non-existent (and therefore evil).

He trieth to shake off this “Not-being,” to efface himself, and to be united with the real Being, the Truth, that is, God.

The true course is to ignore self; to be passive that God may work. Then will God's light and grace enter the heart and draw man to Truth and unite him with the One.

The curl, the down, the mole, and the brow are the world now in jamāl (beauty), now in jalāl (terrible majesty).

The cheek and the curl are the types of mercy and of beauty; of vengeance and of majesty.

The mysteries of ecstatic vision cannot be interpreted by words, only by types and license is in the mystic states of:—

- (a) annihilation, effacement.
- (b) intoxication.
- (c) love's violence.

Only those who know these states comprehend the meaning of these words.

The curl enchaineth hearts; beareth souls to and fro; plundereth the kārvāns of reason; and never resteth.

With its perfume, Ādam's clay became leavened. Thus, the material world.

The down is the vestibule of almightiness, a verdant growth in the spirit-world, the well-spring of life, the hidden secret, the first plural emanation, that veileth the face of unity, the world of pure spirits that are nearest to God and the decoration of souls.

The mole is the point of unity, single yet embracing all phenomena. Fixed and stable, is the point of unity; but the heart is disquieted by emotions, illumined by epiphanies and darkened by the veil of plurality in the masjid, now in the inward and now in the outward, now in the hell of lust, now in the heaven of zaḥk.

It is the centre, whence is drawn the circle of two worlds; and whence is Ādam's heart and soul.

Unity (the mole) and the heart must be one. Which is the original, which the reflection?

Sometimes is the heart:—

sick	like His intoxicating eye.
fluttering	„ curl.
gleaming	„ face.
dark	„ mole.

a masjid of the inward and sometimes a masjid of the outward.
a hell of the inward and sometimes a heaven.

The cheek is the theatre of divine bounty, the divine essence in respect of the manifestations of its names and qualities; the manifestation of the seven (beauteous) names (of God); and is as the seven verses (of the Fātiḥa). Know His face and down,—verily thou knowest plurality and unity.

The eye betokeneth frowns and coquetry, now holding aloof from its slave, now granting union. From it, proceed languishing intoxication, burning, plundering, and aching of heart; every corner thereof is a wine-shop.

Of His eye and lip, ask an embrace,—one saith nay; the other, yes.

The lip is the essence of being, the healing of the sick heart, the clothing of all souls. By His lip, souls are beside themselves, and compassion revealeth itself.

When, on His eye and on His lip, the world reflecteth, it giveth itself up to the worship of wine.

Beauty is Truth manifested and present ; 'tis the beam of the light of spirits ; 'tis the greatest of signs.*

Wine, the torch and beauty, are epiphanies of Truth.

Wine is the rapture that maketh the ṣūfi beside himself at the manifestation of the emanation of the Beloved.

By it, this one becometh the philosopher, the traditionist, the righteous one, and the lover (of God).

By it, that one swalloweth at one draught the cup, the wine-house, the sāḳī, and the wine-drinker ; and yet open remaineth his mouth.

O ocean-heart ! O mighty drinker ! well done !

Drunken are :—

reason.
the angels.
„ soul.

the air.
„ revolving earth.
„ reeling heaven.

Better is the intoxicated than the self-righteous.

The wine of dying to self, drink ; from thyself, thyself set free.

Wine is the transport and the light of the Ārif ; the soul of that flashing light that in the consuming bush, Mūsā beheld.

The “veil of darkness” betokeneth dwelling in iniquity. Who is veiled knoweth his wickedness.

The “veil of light” betokeneth the practice of good deeds. Who is thus veiled, knoweth not his wickedness, being clouded by his self-righteousness.

Who are they that have lost their labour, and in life mistaken their aim ?

They who think that what they do is right. (Ḳuran, xvii, 103.)

The tavern-haunter is one freed from self ; one desolate in a desolate place (other than God, absent), headless, footless, neither the faithful nor the kāfir. One who, losing both head and foot, in every strain that he heareth from the minstrel, is seized with wajd from the hidden world.

Not of these words and sound, but of precious mystery, is every note of that mystic song.

The idol is the evidence of love and of unity. Idol-worshipping is making one ; in it what is evil proceedeth from other than God.

The girdle is the emblem of obedience.

* The Ḳuran, liii, 18.

Shuyūkhīyat (being a Shaikh).

VI. 5.

After the rank of being a prophet, no rank is higher than the being a deputy for a prophet, to call men, by the path of Muḥammad, to God.

The word shaikh signifieth being a khalīfa; hence its degree is excellent, as, in respect of the shaikhs of ṣūfis, is in the ḥadīṣ stated.

The shaikh's purpose is to cleanse, from the rust of lust and of nature, the murīd's heart, so that in it, by attractions and inclinations, may be reflected the rays of the beauty of unity and the glory of eternity; so that, by beholding them, his eyes may be attracted; and so that, thus, divine love may rest in his sincere heart.

The rules of being a shaikh are fifteen.

1. The purifying of resolution and the searching for the cause.

First he should seek out of himself that the cause be not—

The desire of precedence.

„ „ being a shaikh.

„ „ being followed.

wherein are born the lusts of sons of Ādam; this he should do, though he may see his own lust at rest and the fires of nature extinguished.

When he seeth some of the seekers, with sincerity of desire, turn to him, and from him seek guidance, hastily he should not be their director, but should delay till, with penitence, true submission, and supplication to God, he discovereth the truth of the state and with certainty knoweth what God's purpose is to him in regard to their charge.

If he see that the charge of the crowd of the seekers is trial, he knoweth caution to be necessary, and is engaged in comprehending the hidden cause.

If he see that God's purpose is that he should instruct the seekers, he followeth God's order.

2. The knowledge of capacity.

The shaikh must regard the capacity of the murīd. If, in him, he see capacity for treading the path of those near to God, he inviteth him with skill, and by elucidating the states of him who is near to God,

If he see that he has not much capacity for the path of the pious, he inviteth him by admonishing, by inciting, by instructing, and by mentioning paradise and hell.

The shaikh urgeth the capable ones to deeds of the heart (murāqiba, observance of mystery, distinguishing thoughts), and to pure devotion.

Thus, if he see the murīd's welfare in abandoning the world's chattels, or in holding to them, he ordereth as may be suitable to his state.

Who acquireth not knowledge of the different kinds of capacity, and discrimination as to the forms of understanding, hath no true power over the murīd.

3. Being pure (having no lot or part) in respect of the murīd's property.

The shaikh must show no greed for the property, or for the service, of the murīd. With a gratification, he should not make vain his instructing and directing, which are the best of alms (for God).

When, by divine information or by true knowledge, he knoweth that, for the general good, he should take the property, he may do so.

If the murīd desire at once to give up his property, the shaikh may accept; because, in return for it, he can give to the murīd that state (for which he is fit) which is the cause of tranquillity of heart.

If he knoweth that the murīd will look with regret at his property, he will allow him to spend a portion.

Once, one of Junīd's murīds wished to give up all his property. Junīd refused saying:—

Keep what is sufficient and thereon subsist; the surplus, give. For, after the expending of all thy property, safe from the demands of thy desire, I shall not be.

4. Offering.

Delights of offering and of severing attachments are incumbent on the shaikh, so that, by observing their effects, the sincerity, and the conviction of the murīd may be greater; and the severing of attachments, easier; and the desire of celibacy, overpowering.

By offering, becometh sifted the murīd's suspicion as to the shaikh's state, and, as to the truth of his sway.

According to necessity, he should distribute the excess among the poor.

5. Concordance of deed with word in invitation.

When the shaikh wisheth to invite the murīd to a practice, or to an abandonment, it is necessary that, in his own state, this (practice or abandonment) should be evident, so that, without suspicion, the murīd may accept.

Upon persons, the mere word has no great effect.

According to 'the ḥadīṣ the murīd should choose faqr (poverty), which is the wealth of ṣūfīism, and the condition of ṭarīkat (the path to God), although to him, poverty and riches are, as 'Umar hath said, one.

6. Compassion for the weak.

When, in the murīd, the shaikh seeth weakness of resolution; and knoweth that against lust and the abandoning of accustomed things, he hath no true resolution, he should display kindness.

To the limit of his power, he should abridge the austerities, so that the murīd may not shun him ; and so that, in time, and by intercourse, he may gain kinship with fuḡarā (faḡīrs).

Possibly, after resolution shall have been incited in him, he may gradually reach from the abyss of license (to disregard austerities) to the height of resolution.

Once one of the sons of favour (a rich man) joined the society of Aḥmad . Ḳalānsī ; and severed himself from the world.

In him, Aḥmad found a weakness, whereupon, when a few dirhams were gained he used to purchase for him bread, round cake, roast meat, sweetmeat ; and to say :—

“ Out from the world’s favour and from association therewith, this man has come ; then fit it is to tread with him the path of compassion ; and not to forbid him delights.

7. The purifying of speech.

Pure of the pollution of desire must be the shaikh’s speech, so that its effect upon the murīd may be seen.

On the heart the effect of speech is like to seed : if the seed be bad, there is no fruit ; iniquity of speech is in entering into, and associating with, desire.

Into speech desire falleth :—

- (a) either for attracting the hearts of hearers, which is unfit for the state of shaikhs.
- (b) or from pride of himself on account of the beauty of his own speech, which (in the opinion of men of ḥaḳīḳat) is pure sin.

With the murīd the shaikh should winnow his speech from the pollution of desire ; should plant it in the heart’s soil, and entrust it to God to be preserved from the bird of forgetfulness and from the power of shaitān.

On account of the pride of self, sincerity appeareth not save by observing the lights of God’s excellence and the effects of His boundless favours,—in the splendour of which lights the glance of lust becometh dimmed ; and the darkness of pride, extinguished. Then in the buffeting of the waves of the ocean of perpetual bounty, he regardeth his own existence, much more his speech,—less than a drop.

8. Exalting the heart to God in the state of speech.

When the shaikh wisheth to speak to the murīd, he should turn his heart towards God, and from Him ask sense, that he may be the perfecter of time and the comprehender of the welfare of the hearer’s state ; that his tongue may be the speaker of God ; and that his speech may be true in rendering benefit.

Thus they say :—

In the hearing of his own speech he was equal to the other hearers.

Although sooner than the spectators on the shore, the diver in the sea collecteth pearl-shells and bringeth with himself the pearl, yet, as soon as he issueth from the sea and openeth the shell, he is only equal to the spectators on the shore.

9. Speaking ambiguously.

When in the murid, the shaikh seeth something detestable ; and wisheth to admonish him thereto, so that he may strive to remove it, he should not speak fluently and conspicuously.

Nay, ambiguously he should cast the matter before the assembly, that to its object, its tenour may lead.

Thus if, in the murid's soul, he should see :—

- i. a pride of his own deeds and states.
- ii. a claim to nearness (to God) and to perfection.
- iii. a crookedness and a turning from the path of firmness.

He should relate to the assembly, in respect of it, an ḥadīṣ, or a tale, of shaikhs ; and briefly should hint at the abomination, so that those present may be profited.

In this way, counsel is nearest to courtesy and to ḥikmat.

10. Preserving the mysteries of the murid.

The shaikh should preserve the mysteries of the murid, and not reveal his manifestations and miracles. By speaking to him in private, he should render them contemptible, saying :—

Although circumstances like these are the favour of God, yet, expecting and looking for them, is the cause of the murid's path being closed.

In thanks for them, they should make return ; from them, take off their glance ; and, in observing the Benefactor (God) through observing His favour, be engaged.

Otherwise, in loss they remain.

11. Pardoning the murid's blunder.

If, in the murid, the shaikh should see a defect in abandoning a service, or in neglecting a rule,—it, he should forgive him ; and thereto by kindness, by courtesy, by indulgence, and by grace incite him.

12. Descending from (passing over) his own right.

Of the murid, the shaikh should have no hope, although it is his right ; and to his right, the keeping of the murid is a most important rule. But the shaikh's expectation of it is not approved ; and his descending from his right is best.

Wakī says :—

Once, in Egypt, with an assembly of fuḳarā, I was in a masjid, where Abu Bakr Wirāk stood before a pillar and prayed.

I said to myself, when the shaikh finisheth his prayer, I will salute him. When he had returned the salām of the prayer, he came and preceded me in salutation.

I said :—"Best it would have been if I had first stood in respect."

The shaikh said :—"I have never been bound with the expectation that any one should do me honouring."

13. The allowing of the murīd's rights.

In sickness and in health, the shaikh should not delay in allowing the rights of the companions.

14. The distributing of times in respect of khilvat (retirement) and of jilvat (rapid circular motions).

The shaikh's time should not be plunged in intercourse with the people. His power of hāl, his perfection, his tamkīn, and his presence (with others) should not be the excuse.

With perfection of hāl, and of tamkīn, Muḥammad was not, all day, in men's society. For asking the aid of God's bounty, of mercy, he chose khilvat; for diffusing the mercy on the people, he chose society.

For the shaikh is necessary a special khilvat, wherein he may be employed :—

(a) in portions of devotion.

(b) in humbling himself and in supplicating God for his own sake and for others.

(c) in asking aid so that his khilvat may be secure from being employed with people.

By the opposition of man's composition, displaying assiduity to God is difficult; and languor in deeds is expected, and at such times, it is proper that he should pass his time in society and thereby dispel that languor.

Again, through shauḵ and zauḵ, he may incline to khilvat and to devotion; men may be benefited by his nature; and he may escape from languor.

15. The increasing of the works of supererogation (nawāfil).

The boiling of his hāl should not hinder him from repairing time with good deeds. For, with perfection of hāl, assiduous in respect to nawāfil, was Muḥammad :—

in the namāz-i-tahajjud, prayer of midnight.

„ „ chāsht, prayer between sunrise and noon.

„ „ zawāl, prayer after noon.

„ ruza-i-tatawwū, fasting during good deeds.

„ other nawāfil.

At night so long used he to stand in prayer that his auspicious feet became swollen.

The behaviour of the Murid to the Shaikh.

VI. 4.

For the murīd, in the society of the shaikh, the observance of manners (whereby love of hearts is attracted) is most important.

When he is possessed of manners, he taketh in love a place in the shaikh's heart; and is agreeable to God's sight. Because, with mercy, favour, and care, God ever looketh at the hearts of His own friends (the darvishes).

Then by dwelling in the shaikh's heart, the constant blessings of God's mercy, and of His endless bounty, comprehend his existence; and the shaikh's acceptance becometh his mark of the acceptance of God, of Muḥammad, and of all shaikhs.

Save by manners, one cannot gain the rights due to the shaikh's instruction.

The honouring of 'Ulamā and of shaikhs is a great right, the non-performance whereof is exceeding disobedience as is stated in the ḥadīṣ. "Whoever performeth not the shaikh's rights is defective in the performance of God's rights."

The shaikh, in the midst of the murīds, is as Muḥammad in the midst of his aṣḥāb (companions); for inviting the people to follow Muḥammad, he is in the Inn of the Khalifa.

There are fifteen rules of conduct, which it is necessary the murīd should observe.

1. Perfect faith in the shaikh as regards his instructing, directing, and purifying murīds.

If he regard another more perfect, love's bond cometh weakened; and the shaikh's words affect him little.

For the means whereby the shaikh's words and actions take effect is—love.

As his love is greater, so is his readiness for the shaikh's instruction greater.

2. Perfect resolve in respect to attendance upon the shaikh.

To himself, he should say :—

Save by attendance on the shaikh, no door can be opened. Then at his threshold I will either surrender my life, or reach my object.

Its mark is that, by the shaikh's driving and rejecting, he turneth not away.

Abū 'Uṣmān-i-Ḥairi went to Nishāpūr with the intention of visiting Abū Ḥafaz Ḥadād.

When he beheld the light of his holiness, he was attracted : and asked permission to stay. Abū Ḥafaz drove him away, saying :—

Not in our assembly, shouldst thou sit.

Abū 'Uṣmān retreated till he was hidden from sight : then he resolved to dig a pit at the house-door ; to sit therein and therefrom not to come forth till Abū Ḥafaz should consent to receive him.

When Abū Ḥafaz beheld such proof of sincerity of desire, he called him, welcomed him, made him of the number of his special companions ; married him to his daughter ; and appointed him khalifa.

On the death of the shaikh, thirty years after, he, Abū 'Uṣmān, sat as shaikh.

3. Being obedient to the shaikh's sway.

In respect to his soul and his wealth, the murīd should admit the shaikh's sway ; and be obedient to his orders. For, save this, his object is not reached ; nor his sincerity known.

4. The abandoning of opposition.

Neither outwardly nor inwardly, should the murīd oppose the shaikh's authority. When, on the shaikh's part, something becometh difficult to him ; and its truth is not revealed to him he should remember the tale of Mūsā and Khizr.

Despite his power of prophecy, his knowledge, and his great love, Mūsā refused obedience to Khizr's absolute commands ; but when the mysteries and their hikmat were revealed, Mūsā returned to obedience.

5. The rejection of his own will.

The murīd should begin no matter of faith or of the world, wholly or partly, without reference to the shaikh's will.

Without the shaikh's permission, he should not :—

eat,	take,
drink,	give,
sleep,	look.

Without the shaikh's appointing, he should not begin :—

- (a) fasting,
- (b) breaking the fast
- (c) many of the nawāfil such as—attaching one's self to precepts, to zikr, to meditation, and to murākibā.

One night, Muḥammad passed by Abū Bakr's tent ; and heard him reading with low voice the prayer of tahajjud.

Afterwards he passed by 'Umar's tent ; and heard him reading with loud voice the prayer of the Qurān.

In the morning, he asked Abū Bakr :—

With low voice why readest thou the tahajjud !

Abū Bakr replied :—

Those who desire salvation, hear it.

He asked 'Umar.

With loud voice why readest thou ?

'Umar replied :—

To drive away Shaitān.

Muḥammad said :—

Read ye neither with low voice nor with loud voice. Nay, preserve ye the middle way.

This sheweth that, with the existence of a shaikh (Muḥammad), to be one who doeth aught alone is not proper.

6. The observing of the shaikh's thoughts.

To no matter, which is abhorrent to the shaikh's heart, should the murīd proceed; nor, having regard to the shaikh's excellence of character and of kindness, should he consider it a small matter.

7. Referring to the shaikh's knowledge in the explanation of dreams.

In the explanation of dreams, whether in sleepiness or in wakefulness, he should refer to the shaikh's knowledge.

For, possibly, the source of that dream may be an evil desire, whereto his knowledge reacheth not, and wherefrom injury may arise. He should present it to the shaikh, that with it, the shaikh may become acquainted.

8. Purity of custom in respect to the shaikh's speech.

The murīd should recognise the shaikh's tongue, as the link of God's speech; and should know for certain that he is the speaker of God not of lust. He should regard the shaikh's heart as a boisterous sea, filled with the pearl of 'ilm (knowledge), and with the jewel of ma'rifat, which, at times, from the furious blowing of the winds of favour of the Eternal, casts some of those jewels on the shore of the tongue.

Thus, he should ever be expectant and present that he be not excluded from the advantages arising from the shaikh's speech.

Between the shaikh's speech and his own state, he should seek the suitable way; and with himself commune.

At God's door, with the tongue of readiness, he should seek rectitude of state; according to his readiness, arriveth an address from the hidden.

With hypocrisy, and the manifestation of his own 'ilm and ma'rifat, he should not come; for thus he putteth far from himself his desire and becometh deaf to the shaikh's speech.

9. Lowering the voice.

In the shaikh's society, the murīd should not raise his voice; for the doing so is the abandoning of good manners and the removing of the veil of dignity.

In the Qurān is reprov'd both the raising of the voice and the lowering of it beyond limit.

10. Forbidding nafs from ranging at large.

Neither by word nor by deed, should the murīd tread the path of mirth with the shaikh. By mirth, the veil of reverence becometh rent; and the way of grace, closed.

He should say :—

O my Sayyid ! O my Maulā !

At first, the ṣaḥāba (companions) used irreverently to say to Muḥammad :—

O Muḥammad ! or O Aḥmad !

For their reproof, descended a divine address ; and they afterwards said :—

O sent one of God (the salutation and the safety of God be on thee) !

In the shaikh's presence, he should not cast down his prayer-mat save at the time of prayer ; should in samā' keep himself from moving and from za'ḳa (calling out) ; and should (so long as power of refraining and of containing himself shall be) keep himself from moving and from laughing.

11. Knowledge of times of speech.

When, on an important matter of faith or of the world, the murīd wisheth to speak to the shaikh,—he should first ascertain whether he hath leisure. Not hastily nor abruptly, should he approach the shaikh.

Before speaking, he should display penitence ; and, for grace of manner of speech, should (as the Ḳurān saith) seek aid from Muḥammad.

With much questioning, men importuned Muḥammad ; and wearied him. Then descended a divine address whereby concord with hypocrites was severed.

12. Preserving the limit of his own respect.

In questioning the shaikh, he should guard his own respect ; and, from his own state, should not discover every state (of the shaikh's) that may be closed to him. On a matter, that is neither his maḳām nor his ḥāl, he should not speak.

Of the necessary matters of his own state, he should not ask much. The profitable word is that which they utter to the degree of the hearer's understanding ; the profitable question, to the degree of the hearer's rank.

13. The concealing of the shaikh's mysteries.

Every state (of miracles, dreams, &c., &c.) which the shaikh keepeth concealed, and of which the murīd learneth—for its divulging, he should not seek permission.

Because in concealing it, the shaikh hath seen the profit of faith and of the world whereto his 'ilm reacheth not ; and in revealing it, great calamity may be caused.

14. The revealing of his own mysteries to the shaikh.

From the shaikh, the murīd should not conceal his mysteries. Every miracle, and gift that God may have bestowed on him, he should plainly present to the shaikh's judgment.

15. Speaking of the shaiḵh to the degree of the hearer's understanding.

That matter wherein is un-intelligibility, and whereto the hearer's understanding reacheth not, the murīd should not utter.

From such speech, no profit ariseth; and possibly the hearer's faith in the shaiḵh may become languid.

If the murīd observe this collection of rules of manner, his object (from the acquisition of the splendours of God's mercy and from the descending of His boundless blessings) becometh, by means of the shaiḵh's society, revealed openly and secretly.

The customs of the men of the Khānkāh (convent).

V. 5.

The men of the khānkāh form two parties—

- i the travellers.
- ii „ dwellers.

When ṣūfis intend to alight at a khānkāh they try to reach it before the afternoon. If, for some reason, the afternoon cometh, they alight at the masjid or in some corner.

The next day, at sunrise, they proceed to the khānkāh and make :—

- (a) two rak'ats (of prayer) as salutation to the spot.
- (b) salām (peace-wishing).
- (c) haste to embracing and to hand-shaking those present.

The sunnat is that, to the dwellers they should offer some food or something as a present.

In speech, they make no presumption; so long as they ask not, they speak not.

For three days, for the business that they may have, beyond the visiting of the living and of the dead,—they go not from the khānkāh until the inward form, from the alteration caused by the accidents of travel, returneth, to its own ease, and they become ready for the interview with the shaiḵhs.

When from the khānkāh, they wish to go out they prefer their request to the men of the khānkāh.

When three days have passed, if they resolve to stay, they seek service whereby they may stay.

If their time be engaged in devotion, no service is necessary.

The dwellers of the khānkāh meet the travellers with :—

- (a) tarḥīb (ye are welcome).
- (b) regard.
- (c) affection.
- (d) expansion of face (through joy).

The servant should offer light food, and be present fresh of face, sweet of speech.

If a traveller, unaccustomed to the customs of ṣūfis, reach the khānqāh, they should not look at him with contempt; nor should they prevent him from entering. For many of the holy and pious are ignorant of the customs of this assembly (of ṣūfis).

If through contempt injury reach them, their heart may possibly be vexed; and its effects may injure faith and the world.

Kindliness to man is the best of manners; ill-naturedness is the result of ill nature.

If to the convent reach some one who hath no fitness therefor, him, after offering victuals, with kindness and fair words, they remove.

The dwellers of the khānqāh form three parties:—

- i. ahl-i-khidmat (men of service).
- ii. „ ṣuḥbat („ „ society).
- iii. „ khilvat („ „ khilvat).

The ahl-i-khidmat are “the beginners,” who, out of love, come to the khānqāh. They do them service, so that thereby they may become acceptable to the hearts of men of deeds and of stages, and may be regarded with the glance of mercy; may acquire fitness for kinship; and become a slipper out of the garment of alienation and of far-ness.

They gain capability of society and capacity for its advantages; and by the blessing of their society, words, deeds, and manner become bound by the bond of dignity. After that, they become worthy of khidmat.

To the old men, the passing of their time in khilvat is best.

To the youths, the house-assembly sitting in ṣuḥbat is better than khilvat, so that, with the bond of 'ilm, their lusts may (by the revealing of states, words, and deeds to those present) be bound.

Thus, has Abū Yaḳūb-i-Sūsī said.

The men of the khānqāh have—a portion, devotion and a service; and aid each other respecting important matters of faith and of the world.

Fitness for “service” is when a person hath by outward resemblance, and inward and pure desire—acquired kinship with ṣūfis.

Who hath not kinship with one of these two ways,—him, it is not proper to do “service”; or with him to associate except in compassion.

Because sometimes, through the exigency of human nature, issue from them things that appear ugly in the sight of people of desire and of love.

If from the khānqāh is the allowance of their victuals; and the bequeather's condition is that they should expend the allowance on the purposes of the Lords of desire, and on the travellers of ṭarīkat, that allowance is not lawful to the habituated, nor to that crowd that, from deeds of body, have not reached the stages of the heart.

If the khānqāh have no bequest; and in it, be present one possessed of vision, he, according to the exigency of the time and their capacity, instructeth the murids.

If he consider it good to abandon kasb (acquisition) and to remain in beggary, he putteth them on tawakkul (reliance on God), and on the abandoning of the means (of livelihood).

If the men of the khānkāh be a brotherhood, and no shaikh be present, they choose, as occasion demandeth, one of these three ways:

If they be of the crowd of the strong and of travellers, and resolute as to tawakkul (reliance on God), and as to patience, their sitting (in reliance) on the revealing (of God's aid) is worthy of their state.

Otherwise they should choose either kasb, or beggary, which they consider the better.

The men of the khānkāh should, outwardly and inwardly, observe concord to each other; and should, at the time of eating, assemble at one table-cloth, so that outwardly they may not be separated; that the blessing of outward association may penetrate into the heart; that they may with each other pass life in love and purity; and may, in their heart, give no power to alloy and counterfeit (evil thoughts).

If from one to the heart of another, a foul deed should pass, they should instantly efface it; and with him not pass life in hypocrisy.

Every society, the foundation whereof is on hypocrisy and not on sincerity, giveth no result whatever.

When, outwardly to each other, they display reconciliation, and their heart is folded with hate,—hopeless is their good, and expected their destruction.

If an act of treachery appear, in it they should not persevere, but quickly for it make reparation by seeking pardon; and that pardon it is not right that the aggrieved one should withhold. For, in respect to this, promise (of blessing) hath arrived.

Outwardly and inwardly, they should strive to be in agreement with, and in equality to, each other; and to be in respect of all people free from impurity (of wrong).

Then to them may deferred paradise be hastened, and the mere promise of others be their realisation.

In the heart of the ṣūfī or of the faḳīr, how should there be the alloy and the counterfeit (of evil thought), the place of return whereof is the love of the world? By abandoning the world and turning from it, are they special and chosen.

After seeking pardon, the pardon-seeker should present victuals; just as doeth he who cometh from journeying.

Because the sinner, who, for sin, shall have come out from the circle of being present and of being collected (of the khānkāh); and shall have entered on the journey of separation and of being hidden,—returneth not to this circle. To re-enter, it is first necessary that he should present victuals, which the ṣūfīs call gharāmat (fine).

When a person appeareth possessed of lust, with him they should strive to repel the darkness of lust by the luminosity of the heart.

The injurer and the injured both are in sin. Because if the injured one had heartily opposed the lust of the injurer, the darkness of lust would, through the luminosity of the heart, have departed.

The true sūfī is he who striveth in the purifying of his heart ; and alloweth no pollution to abide in him.

As our allowance, may God grant us this state.

On the rule of the safar (the journey).

VI. 9.

Doubtless, in subduing refractory lusts and in softening hard hearts, safar profiteth much.

The being separated from one's native land, from friends and familiar things, and the exercising of patience in calamities cause lust and nature to rest from pursuing their way ; and take up from hearts the effect of hardness.

In subduing lusts, the effect of safar is not less than the effect of nawāfil, fasting and praying.

On dead skins, by tanning, the effects of purity, of softness, and of delicacy of texture appear ; even so, by the tanning of safar, and by the departure of natural corruption and innate roughness, appear the purifying softness of devotion and change from obstinacy to faith.

Hence the master of shari'at (Muḥammad) hath incited to safar, although to safar, is not limited the acquisition of the objects of the seekers of ḥaḳīḳat and of ṭarīḳat.

For there have been shaiḳhs who have, neither at the beginning nor at the end, made safar ; but God's grace hath been their aid ; and the noose of attraction hath drawn them from the lowest to the highest stage, and conveyed them to the stage of being a shaiḳh, the master of instruction.

Most shaiḳhs have made safar,—some in the beginning, for the sake of receiving profit ; some at the end, for giving profit ; and some both in the beginning and at the end, wherein they have regarded their own welfare of season and of ḥāl.

Ibrāhīm Khwāṣṣ used not to stay more than forty days in a city ; because in this course, he regarded his welfare of ḥāl and of tawakkul.

With 'Isā (Christ), the sūfis are associated, because, during the whole course of His life, He was in safar ; and for the safety of His faith, never stayed in a place.

Whoever maketh safar must observe twelve rules :—

1. The advancing of proper resolution, and the establishing of honoured purposes—

- (a) The acquiring of 'ilm (knowledge).
- (b) The meeting of shaiḳhs and of brothers.

Because, on meeting men of ṣalāḥ and obtaining a glance from the Lords of prosperity, many advantages accrue to seekers of ṭarīḳat.

He may be worthy of a happiness-giver's glance; and therefrom he may take up advantages of faith and of the world.

In respect of the special ones, not far is this sense.

In the glance of some serpents, God hath established a special quality whereby he, on whom they glance, becometh destroyed. Wonder is it if, in the glance of His own special ones, God should have placed a virtue whereby they give the seeker on whom they glance life and happiness according to his capacity!

In the masjid of Khif at Minā, Shaikh Ziyā, u-d-Din Abū-n-Najīb was making the ṭawāf; at all he glanced; and in inquiring as to, and reflecting upon, their state made excess.

They said :—

What seekest thou?

He said :—

Slaves of God there are whose glance giveth happiness; their glance, I seek.

- (c) The cutting asunder from familiar things and the swallowing the bitterness of separation from brothers and dear friends.

For patience, in separation from one's abode and friends, is worthy of many benefits.

- (d) The revealing of the hidden treasure of the soul's state; and the expelling its decorations and claims.

Because many reprehensible qualities (which, being rested in their purpose, are concealed in lusts)—become, revealed, in safar, through farness from accustomed things.

Thus if at the khānqah (or at his abode), he see not (by reason of his rest with desire) a perturbation in his nafs, he thinketh that in him are existent, patience and riḡā.

When, in safar, calamities become continuous; and from his soul, a passion or an abomination appeareth, he knoweth that he hath not these two qualities. Up, he riseth in search of them; and the claim of possessing them vanisheth.

- (e) Solitude and abandoning the acceptance (of the people).

The breeze of the ḥāl of the master of ḥāl who dwelleth in a corner reacheth the soul of the true ones and of the seekers of that corner; and he becometh the qibla of prosperity and the master of the people's acceptance.

This state is, for travellers of ṭarīkat, the source of trial; and, to those arrived at the stage, the mark of being chosen.

For travellers (who are afflicted with this calamity of trial) the journeying for solitude and for the abandoning of acceptance (of the people) is of the requisites (of safar).

Because the stage of acceptance (of the people) is the slipping place of travellers; here, do their feet slip; here, do they turn their face from God to the people—except the person, whom the favour of the Eternal aideth; and who avoideth that abode, and goeth elsewhere, so that, preserved from this calamity, he may remain.

- (f) The reading of verses of singularity and unity of God from the books of the world and from souls; and reading the signs of ḡudrat (power) and of ḡikmat (God's mystery) and the wonders of created and destined things—so that thereby amplitude may appear to the power of thought; and proofs to the perfection of ḡudrat and of ḡikmat increase (in number).

2. Making safar with a friend.

In safar, calamities (which every one in solitude cannot bear) occur. Hence is necessary a friend who may aid.

Some of the strong, having power of endurance against afflictions, have in solitude made safar, yet to every one it is not easy.

3. Of the party (who make together safar) making one amīr, so that all shall obey him as in the Ḥadīṣ.

Greater is the capacity of power of that one who, in austerity, piety, liberality, and in compassion is greater.

It is related that Abū 'Abdu-l-lāh-i-Marūzī desired to make safar. His companion-ship, Abū 'Alī-i-Rabāṭī asked. Abū 'Abdu-l-lāh said :—

Only on the condition that thou be Amīr or I.

Abū 'Alī replied :—

Be thou Amīr.

Abū 'Abdu-l-lāh took up his road-provisions ; and on his head placed his load.

One night, in the desert, it rained. All night Abū 'Abdu-l-lāh stood holding his blanket over Abū 'Alī to preserve him from the rain.

When Abū 'Alī said :—

Do not.

Abū 'Abdu-l-lāh used to say :—

“ I am Amīr ; obedience on thy part is necessary.”

Whoever in power hath his glance over many followers ; and hath the desire for rule or for the acquisition of lust's desires,——his is no portion in ṣūfī,ism.

4. The bidding farewell to brothers. He should, as Muḥammad ordered, bid farewell to the brothers (of the khānḳāh) ; and on the brothers, it is obligatory that they should pray for him.

For thus, when bidding farewell to travellers, did Muḥammad pray.

5. The bidding farewell to the stage (of sojourning).

When the traveller taketh up his chattels, he should perform two rak'ats of prayer ; and with them bid farewell.

In the Ḥadīṣ is a tale by Anas bin Mālik that Muḥammad never alighted at a stage without performing, at the time of departure, two rak'ats of prayer, after which, he used to pray :—

O God, increase my piety ; pardon my sins ; turn me towards good——just as Thou wishest.

6. When he wisheth to ride his steed, camel, litter, or ship,——he should say :—

Praise be to God who made subdued to us this steed. In the name of God. God is great. I depend upon God ; save with God, the great and powerful, is neither power nor command. Thou art the rider of all backs ; and the aider of all matter.

7. From the stage, he should start early in the morning on the fifth day (Thursday), because Ka'b-i-Mālik relateth that, on that day, Muḥammad generally began his safar and despatched his troops.

8. When he cometh near to the stage, he should say :—

O God of the skies, of those that increase ; of earth, of those that decrease : of Shaitān, of those that mislead ; of the wind, of those that blow ; of water, of those that flow ! O God, I pray for the good of this stage and of its people ; with Thee, I take shelter from the evil of this stage and of its people.

9. Salutation to the stage.

When he alighteth, he should, by way of salutation to the stage, offer two rak'at of prayer.

10. The arranging of the articles of safar.

With himself, he should keep the staff, the water-holder, and the girdle; because their association with him is the sunnat. Abū Sa'id-i-Khazari relateth that Muḥammad, going from Madina to Makka, thus ordered.

11. When he reacheth a city whereat he wisheth to stop and from afar casteth on it his glance, he should make salutation to the living and to the dead; should read some of the Qurān; should send the blessing thereof as a present to them; and should utter this prayer;—

O God! in it bestow upon us good rest and fair allowance.

12. Before entering the city, he should, if possible, bathe; because when Muḥammad wished to enter Makka, he used first to bathe.

Samā' (the song, the circular dance of darvishes).

V. 9.

Of the number of most laudable ṣūfī-mysteries, denied by outward 'ulamā, one is the assembly for;—

- (a) the samā' (hearing) of the ghinā (song) and ilḥān (lilt).
- (b) the summoning of the ḳawwāl (singer).

The reason of denial is that this custom is innovation, for in the time:—

of Muḥammad
„ the ṣaḥāba
„ „ tābi'in

Of the 'ulamā
„ „ ancient shaiḳhs

this was not the custom.

Some of the modern shaiḳhs have established the custom; and, since it is not opposed to the sunnat, held it laudable.

Samā' is the comprehender of three benefits:—

1. To the soul and the heart of the companions of austerity and the Lords of strife (against sin),—weariness, sadness, ḳabẓ, and despair appear on account of many deeds. Then, for the repelling of this calamity, 'modern shaiḳhs have made a spiritual composition out of the samā' of sweet sounds, harmonious melodies and verses desire-exciting; and made them eager for it at the time of need.

2. Through the manifestation and the power of nafs, stoppings and veilings (of God's glory) occur to the holy traveller. Thus, the increase of ḥāl closeth; and, through length of separation (from God), the violence of desire (for God) decreaseth.

Then, by hearing sweet lilts and ghazals (describing his ḥāl), that strange ḥāl (which moveth the claim of desire, and exciteth love's contest) appeareth to the hearer ; the stoppings and the veilings arise and depart from before him ; and the door of increase openeth.

3. To men of the Path, whose state—from (slow) travelling to (swift) flight, from (laborious) travelling to (irresistible) attraction, from being a lover (of God) to being the beloved (of God)—shall not have ended, it is possible that, at the time of samā', the soul's ear may open and gain the rapture of the address of eternity without beginning, and of the "first covenant ;" that with one shaking the bird of the soul may shake from itself the dust of existence and the clamminess of impurities ; and may—from the pollution of the heart, of lust and of the crowd of existences—become free.

Then, with swift flight, the soul cometh into propinquity to God ; the holy traveller's slow travelling changeth to swift flight ; his laborious journey, to irresistible attraction ; and his being a lover to his being the beloved (of God).

Then, in a moment, doth he travel, as without samā' he cannot travel in years.

The best of deeds (prayer) is for some the cause of prosperity ; and for some of sorrow. Nevertheless, the abandoning of prayer is not lawful.

At this time in a way (which is the way of men of the time and of sūfīs) samā' is the essence of disaster ; for many are the assemblies the foundation whereof is on the claim of lust and of sensual delights—not on the principles of sincerity, and on the desire of increase of ḥāl whereon hath verily been the way of this ṭarīq.

The cause of being present at an assembly of samā' is :—

- (a) the claim to victuals that in that assembly are expected.
- (b) the inclination to dancing, to sport, and to pastime.
- (c) the delight of beholding things forbidden and abhorrent.
- (d) the attraction of worldly kinds.
- (e) the manifestation of wajd and ḥāl.
- (f) the keeping brisk the market of being a shaikh ; and the making current the chattels of self-adorning.

All this is the essence of disaster ; and abhorrent to men of faith.

Every assembly the foundation whereof is on one of these desires,—from it cometh difficult the search for increase of :—

- ḥāl.
- inward purity.
- tranquillity of heart.

This complaint was laid in the time of Junīd, which was the time of revealing of shaikhs and of sūfīs.

At the end of his life Junīd held not the assembly of samā' of the singer.

They said :—

Why holdest thou not samā' ?

He said :—

With whom may I hold samā' ?

They said :—

For thy own soul, hear.

He said :—

From whom, may I hear ?

It is proper to make samā' with sympathising friends ; and to hear one who suffereth pain (of love for God), and who, for the sake solely of the next world, speaketh.

Doubtless the sweet voice is one of divine favours.

Thus by the camel-driver's song, the camel easily beareth heavy loads and joyfully travelleth many stages in a day.

Wahy saith :—

Once in the desert, I met an Arab tribe ; one of them took me to his tent.

Before the victuals appeared, I saw a black slave bound and several camels dead at the tent-door.

The slave said :—

“ To-night thou art the guest ; and the guest my Lord holdeth dear. Hope is mine that thou wilt intercede for my release from these bonds.

When he had made ready the victuals, I said :—

I will not eat till thou releasest this slave.

He said :—

This slave hath ruined my property and my camels ; and cast me on the dust of poverty.

My income used to be from the profit of these camels. But this slave hath a voice exceeding sweet ; and he loaded the camels with heavy burdens ; and to the melody of Ḥudā urged them so that in one day they traversed three days' space. When they reached the last stage, they cast their loads and fell dead. Him, I will give to thee.

The next day I wished to hear the slave's voice ; my host accordingly ordered him to begin the camel-driver's melody.

Near, there was a bound camel.

When he heard the slave's voice, he revolved his head and snapped his tether ; and I became senseless and fell.

They asked Junid :—

Why doth a person, who is resting with gravity and who suddenly heareth a sweet voice—fall into agitation and tumult.

He said :—

When, in the covenant of eternity without beginning and of miṣāk, God said to the atoms of the progeny of the sons of Ādam—Am I not your God ? the sweetness of that address remained in the ear of their soul.

When they hear a sweet sound, the sweetness of that address cometh to mind ; and they delight thereat, and fall into tumult.

Thus also say *Zu-n-Nūn'-i-Miṣrī* and *Samnūn Muḥib*.

Bukā (lamentation) is of two kinds :—

- (a) the bukā of joy.
- (b) „ „ wajd.

For bukā is produced by fear, desire, joy, or wajd.

The bukā of joy is when, from exceeding joy, one weepeth—as when a son, or a beloved, long separated by seas, returneth.

The bukā of wajd is when a ray of the splendour of ḥaḳḳu-l-yaḳīn (the truth of certainty) flasheth, and the blow of ḳidam (eternity) cometh upon ḥudūṣ (calamities), the rest of the existence of the wājid (the enraptured one) riseth up and disappeareth in the dashing together of ḳidam and ḥudūṣ.

This state is manifested in the form of drops of tears.

Whatever hath dominion over humanity, samā' strengtheneth.

For those engaged in love for God, samā' is the aider to perfection ; for those filled with lust, the cause of disaster.

Although wajd in samā' is the perfection of the ḥāl of “the first ones,” it is the defect of “the last ones.” Because wajd is the sign of resuming (after little losing) the state of witnessing. In samā', the wājid is the loser ; and the cause of the loss of the ḥāl of witnessing is the appearance of the qualities of wujūd (existence).

The qualities of wujūd are :—

- (a) the darkness arising from lust, the veil of the vain.
- (b) „ luminousness arising from the heart, „ „ verified.

The source of wajd in samā' is :—

- (a) either purely sweet melodies, the delight whereof is shared between the soul and the heart of the verified ; and between the soul and the lust of the vain.
- (b) or pure melodies (whereby the soul alone is delighted) wherein the listening heart maketh samā' in respect to the verified, and the nafs in respect to the vain.

For freedom from the veil of existence, the ḥāl of witnessing is constant and the samā' of addresses (of God) perpetual—to “the last ones.”

The samā' of melody cannot agitate ; for agitation by assault is a strange state.

The ḥāl of witnessing and the samā' of addresses (of God) appear not strange to the man of constant witnessing and of perpetual samā', and therefore by them he is not agitated.

A companion of Sahl 'Abdu-l-lāh saith :—

Years in Sahl's society, I was ; and yet I never saw him changed by hearing—

- the zikr
- „ Ḳurān
- „ other exercises

until, at the close of his life, they read to him this Ḳurānic verse.

“From you, sacrifice, He will not take to day.”

Suddenly ḥāl turned to him ; and he so trembled that he nearly fell.

I asked the cause ; he said :—

Me, weakness hath befallen.

He became changed and agitated. Afterwards Ibn Sālim asked him of his state.

He said :—

“It was from weakness.”

They said :—

If that were from weakness, what is power?

He said :—

Power is that when naught descendeth on a person but by the power of ḥāl, he suffereth it; and by it changeth not.

Once, Mūmshād-i-Dīnwārī passed a place where, in samā', was a crowd of “the first ones.” When they saw him, they left off.

He said :—

Upon your state ye continue intent. If all the musical instruments were gathered in my ear, they would engage naught of my purpose and relieve naught of my pain.

Whoever hath the state of perpetual witnessing, his state in samā' is even as it was before samā'.

The heart that is ever present with God, and rejecteth samā',—understandeth from every sound that reacheth him, the address of God.

Then is his samā' not restricted to man's melodies even as Abū 'Uṣman-i-Maghribī hath said. The voice within himself is samā'; of the external ear is no need, even as Ḥassr hath said :—

Whose samā' is constant, ever present with the Hidden is he in heart; and ever void of lusts' tale is the ear of his heart.

He heareth sometimes the address of God; sometimes the praise of the atoms of existence; sometimes from the inward; and sometimes from the outward.

Once Shibli heard one crying in the bāzār of Baghdād :—

Ten 'خیار' (khiyar, cucumbers) for a dāng.

He cried out :—

When ten 'خیار' (Khayyar, good men) are for a dāng, the state of the (worthless) wicked is what?

Once a man of heart (a ṣūfī) heard a proclaimer shouting :—

Sa'tarbari.

He fell senseless. When to sense he returned, they asked him the cause. He said :—

From God, I heard—asa'tarbari.

Of the Amīru-l-Muminīn (Ālī) it is said that once he heard the sound of a conch.
To his companions, he said :—

Know ye what this conch saith?

They said :—

Nay.

He said :—

It saith, praise be to God ! O God ! O God ! verily living is the Eternal Master

'Abdu-r-Raḥman-i-Salīmī says :—

Once I went to Abū 'Uṣman-i-Maghribī. There, with an ox, they were drawing water from a well.

To me, Abū 'Uṣman said :—

Knowest thou what this ox saith?

I said :—

Nay.

He said :—

He saith—Allāh ! Allāh !

Men of samā' are of three kinds :—

- (a) The sons of truths. These in samā' hear the address of God to themselves.
- (b) The men of needs. These by means of the meanings of couplets that in samā' they hear heartily address themselves to God ; and, in whatever they ascribe to God, are in sincerity of purpose.
- (c) The lonely fuḳarā. These have severed all worldly ties and calamities. In goodness of heart, is their samā' ; and nearest to safety (in God) they are.

The rules of Samā'.

V. 10.

The first rule of samā' is that, at an assembly of samā', they should keep foremost sincerity of resolution and seek out its cause :—

- (a) If it be lustful desire, shun it.
- (b) If the claim of sincerity, of desire, and of search for the increase of ḥāl and for comprehending the blessing (of God)—be united, free from lust's impurities, the grace of such an assembly (despite the absence of a shaiḫ, or men of samā' of the brothers of concord, and of sincere seekers) is great gain.

If it be not free from the impurities of lust,—it is necessary, in its purification, to bring forward subtleties of vision and graces of practice.

If the cause be first the claim of sincerity and afterwards lustful desire, it is necessary to repair the injury done by lust :—

- (a) by sincerity of penitence.
- (b) „ seeking aid (of God) against the wickedness of lust.
- (c) „ putting forward prayer.

If the cause be first lustful desire and afterwards good resolution for reparation, —they credit the former desire, not the succeeding resolution; and shun such an assembly.

If samā' comprehend :—

i. prohibited things such as

- (a) the morsel of tyrants,
- (b) „ being near to women,
- (c) „ presence of beardless youths,

ii. abhorred objects such as :—

- (a) the presence of one who as a zāhid hath no affinity for this crowd; who delighteth not in samā',
- (b) the possessor of rank of the Lords of the world to whom it is necessary to be respectful,
- (c) the presence of one, who falsely revealeth wajd; and to those present, maketh time perturbed with false tawājjud,

it is necessary for true seekers to shun such an assembly.

At an assembly of samā', he who is present should sit with respect and gravity; should keep restrained the parts of the body from excess of motion, especially in the presence of shaikh^s; should not become agitated with a little of the splendours of wajd; should not affect intoxication with a little taste of the pure wine (of love for God); nor voluntarily express either the shahkat (murmuring noise) or the za'k (calling out).

If—let us flee to God for protection,—without the descending of wajd and of ḥāl, he manifesteth wajd and layeth claim to ḥāl,—it is verily the essence of hypocrisy and of sin, the foulest blameable act, and the most disgraceful of states.

In the time of Abū-l-Ḳāsim Naṣr Ābādī (who was a companion of Shiblī, and renowned in knowledge of the ḥadīṣ), the shaikh of Khurāsān delighted in samā'.

One day between him and Abū 'Amr bin Najīd (who was a murīd of Abū 'Uṣman-i-Ḥairī, and had seen Junīd) there chanced an assembly of concord.

Him, on account of his exceeding samā', Abū 'Amr reproached.

Naṣr Ābādī said :—

Thus it is, but an assembly, whereat one is a speaker in lawful song and the rest are silent—
is better than an assembly whereat all are speakers in slander.

Abū 'Amr replied :—

O Abū-l-Ḳāsim ! alas, evil is motion in samā'; in it, is this and this.

The explanation of 'Amr's reply is this, that the error of samā' comprehendeth many errors :—

- (a) Falsely slandering the Lord of the world (God). Because the revealing of wajd in samā' referreth to the mutawājjud, to whom God hath bestowed a special gift.
- (b) Deceiving some of those present in samā' by the manifestation of false ḥāl. Deceit is treachery; treachery is the source of repulsion.
- (c) Breaking the confidence of followers of the men of rectitude. Thus is cut off from them the aid of holy men (ṣāliḥ) which is the essence of sin.

The way of true wājids is this :—

So long as they gain not fully the ardour of samā', they move not in samā'; from them, motion issueth only when they cannot restrain it,—even as the palsied one cannot restrain himself from the motion of palsy.

Tawājud is this :—

When, not in the true way of wajd and of hāl, but in the way of indulging the heart and bathing lust, a person displayeth a weighed motion with weighed cadences,—so that nafs (lust) becometh rested from the labour of deeds; and the heart from the labour of deliberation.

Thus, the heart vainly seeketh aid in search of God.

Although in the shar', dancing may be among the lawful pleasures, it is with the men of truths and the Lords of grandeur—vain.

Yet the vain thing which is aid to the search for God is the essence of devotion. This vain is verily a truth in the garb of the vain.

The mutawājid's resolution in tawājud is possibly a portion of wajd, so that (by its blessing) he gaineth a portion (of good) from his hāl.

Though this be permissible to "the first ones," it is unsuitable for the hāl and the office of shaikh̄s. Because their hāl is all, outwardly and inwardly, pure truth, wherein is no entrance to sport and pastime.

From them, especially in the presence of shaikh̄s, should not voluntarily issue the za'k̄ (calling out), but only at that time when the power of restraint is effaced. So the breather whose power of breathing cometh strait,—if he breathe not, his heart consumeth.

It is related that in Junid's service, a youth used to display assiduity; and in samā' to make the za'k̄. One day Junid forbade him saying :—

"If after this, thou restrain not thyself,—from us go far."

After this, in samā' the youth restrained himself from za'k̄. So, from the root of every hair flowed the sweat of restraint, till one day he expressed a za'k̄, and at the same time his life.

The condition of za'k̄ is—

The being hidden from things felt.

In the best ṭarīk̄, when not done through the overwhelming power of hāl and through the loss of the power of repression, unlawful are :—

- (a) motion in samā'.
- (b) the voluntary za'k̄.
- (c) „ „ rending of one's garment.

These are the pretensions to hāl without the truth of hāl, and the ruin of property.

In casting the khirka to the singer, there should be advanced an intention void of hypocrisy just as he may (in support of wajd and of exciting desire) wish to give ease to the singer.

The khirka (mantle) that passeth from the possessor of samā' to the singer is of two kinds,—

- (a) khirka-i-ṣaḥiḥa the un-rent khirka.
- (b) „ „ mumazzaka „ rent „ „

The rule of the unrent khirka is as follows :—

- (i) If the wājid's purpose in casting off the khirka and bestowing it be specially for the singer, in it, others have no concern.
- (ii) If his purpose be not special, and a distinguished one, obedient to order, be present, he may give it to the singer, or to another. Over him, none hath authority, for his acts are from vision.
- (iii) If those present at the samā' be all brothers, and there be no shaikh, they give the khirka to the singer; because the exciter of wajd (which is the cause of casting off the khirka) is his song.

Some say :—

- (a) The khirka belongeth to the assembly; because the source of wajd is not only the singer's song but also the blessing of the assembly.
- (b) If the singer be outside of the assembly, he is with all a sharer; otherwise he is portionless.
- (c) If the singer be for hire, he is portionless; otherwise with the assembly he shareth.
- (d) If some of the lovers (of God) present a gift, and with it, those present are satisfied,—every one may go after his khirka; and the gift they give to the singer.
- (e) If in casting off the khirka some one shall have resolved not again to go after his khirka,—it, they give to the singer.

The rule of the rent khirka is—

When the possessor of samā', through the impetuosity of ḥāl and the capture of control, rendeth on his body the khirka,—it, they divide among those present at samā' whether of the same, or of diverse, kind (of brotherhood).

In dealing kindly with those of diverse kind, it is necessary that the assembly should hold a favourable opinion of them and of their casting off the khirka.

If, at the division, be present one who at the time of samā' was absent, to him they give a portion (of the khirka).

If of the cast-off khirkas some be unrent and some rent, they rend (if the shaikh consider it fit) the unrent khirkas and part them among those present.

The rending of the khirka and the parting of it among those present is an Ḥadīṣ by Anas Ibn Mālik; but in it, they have made contrariety.

If by this ḥadīṣ, in respect of the samā' of (singing), of moving, of rending garments, and of parting them among those present,—the truth should be verified, it would to the ṣūfī be the best document.

The Khirka (Darvish Mantle).

V. 2.

A custom of the ṣūfis is the putting on of the khirka, which, at the beginning of their sway over the murīds, the shaikhs have considered laudable; but regarding which they have received no order from the sunnat except the ḥadīṣ of Umm-i-Khā-lid.

It is related that once to Muḥammad they brought some raiment in the midst whereof was a small black blanket.

Taking it up, he said to the assembly :—

Who intendeth putting on this ?

All were silent. He said :—

I give it to Umm-i-Khālid.

They called Umm-i-Khālid; and Muḥammad covered her with it.

On that blanket, were marks (stripes) yellow and red; at them Muḥammad looked and said :—

O Umm-i-Khālid! this is admirable (which is the ḥadīṣ).

In the arranging of the garment of the khirka, which is the ṣūfi-way, clinging to this ḥadīṣ,—is far.

Although from the sunnat is no clear command, since the khirka is surety for benefits and not an obstacle to the sunnat, it is laudable.

The following of the excellences of the Path is lawful; the excellences are :—

- (a) The changing of custom and the turning from natural things and sensual delights.
For, as in eatables, potables, and spouses lust hath delight—in garments also, it delighteth.
The putting on of a garment, which hath become lust's custom, and in the particular form whereof it resteth—in it, doubtless lust delighteth.
Then is the change of garment, the change of custom which is the essence of worship, as in the Ḥadīṣ.
- (b) The repelling of the society of contemporaries in sin and of shaitāns of mankind, who (by resemblance in form) incline to the other (good) society.
When a change of garment and an alteration of form appeareth in the murīd, his equals and associates depart from him.
For the khirka is the shadow of the shaiḫ's love and frighteneth shaitān from the shadow of men of love as is in the Ḥadīṣ.
For the murīd, society of the good is necessary, that from them, he may take the colour of goodness.
Separation from the wicked is the condition of acceptance of the society of the good.
Even so the indigo-stained raiment taketh no colour till after the removing of the indigo.
- (c) The revealing of the shaiḫ's sway in the murīd's heart—by reason of his sway outwardly, which is the mark of inward sway.
So long as the murīd's interior becometh not worthy of the shaiḫ's sway, and the murīd considereth him not perfect and one of consummate excellence—he becometh not outwardly obedient to the shaiḫ.
- (d) The good news to the murīd is his acceptance by God. Because the putting on of the khirka is the mark of the shaiḫ's acceptance, which is the mark of God's acceptance.
By putting on the khirka by the shaiḫ possessed of love, the murīd knoweth that God hath accepted him; and his being united to the shaiḫ (by the bond of sincerity, of desire, and of acceptance) becometh a mirror wherein he seeth the beauty of his end.

The being united with shaiḵhs is the result of the acquaintance of his soul with the shaiḵh's soul which is the mark of kinship, as in the ḥadīṣ.

Even so the murīd's putting on of the khirka (by the shaiḵh possessed of understanding) signifieth the murīd's desire for the shaiḵh, and the shaiḵh's love for the murīd. The exalted states (hāl) are the result of these two meanings (*c* and *d*) being wedded.

The khirka is of two kinds :—

- (a) the khirka of desire.
- (b) „ „ „ blessing.

The khirka of desire—

When the shaiḵh (with the penetration of the light of vision and with intelligence) looketh into the midst of the murīd's state, and beholdeth the sincerity of his desire for God, he indueth him with this khirka, so that he may become his giver of glad tidings; and that the eye of his heart may become luminous by the blowing of the breeze of God's guidance, whereof the khirka is the bearer.

So did Ya'qūb's eye, by the breeze of Yūsuf's shirt, see.

The khirka of blessing—

This khirka is presented to him who with the shaiḵhs hath a good report.

That one who, through good opinion and resolve for blessing by the khirka of shaiḵhs, desireth this khirka, and is a seeker of the conditions of men of desire and of putting off the garment of his own desire for the shaiḵh's desire,—him, as regards two matters, they order :—

- (a) attendance to the orders of the sharī'at.
- (b) the protection of the men of ṭarīkat, by whose protection, he may gain kinship, and become worthy of the khirka of desire, which is forbidden save to the man of desire and to the Lords of sincerity of resolution.

To these two, some add the khirka of holiness :—

When the shaiḵh seeth in the murīd the effects of holiness and the marks of acquisition to the degree of excellence and instruction; and wisheth to appoint him his own khalifa,—he clotheth him with the khil'at of holiness, and with the honour of his own favour, whereby may be effected the penetrating of his order and the obeying of the people.

The choice of the coloured khirka.

V. 3.

The choice of the coloured khirka (for amending the defilements, and for evacuating man's heart of deeds and of contemplation) is (through solicitude for the care of the white garment and through being engaged in its cleansing) of the number of laudable deeds of shaiḵhs.

The sunnat is for the choosing of the white garment, and, in the opinion of ṣūfis, this choosing is proved. But for those, whose times are immersed in devotion, the washing of the white garment occupieth too much time.

The coloured garment is best ; because the excellence of nawāfil is greater than the excellence of garments.

Whenever the beginning of an excellence is the cause of abandoning the most excellent,—the abandoning of that excellence is excellence.

Blue colour is the choice of the sūfīs despite that black is better against defilements. The sūfī putteth on the garment with that colour suitable to his hāl.

Black is fit for him who is sunk in the darkness of lust, and whose times are surrounded with darkness.

Not thus is the hāl of the man of desire ; because by the ray of the light of desire, the darkness of existence is trampled upon.

For them, the black garment is unfit, and since they have not wholly gained freedom from lust, the white garment is also unfit ; for them is fit the blue garment, which is a mixture of light and darkness, of pureness and foulness.

In the flame of the candle are two portions—one pure light, the other pure darkness. Their place of union appeareth blue.

The white garment is fit for shaikhs that may have gained freedom from lust (nafs).

These aspects are only approximate.

The men of this Path are of three kinds :—

- (a) mubtadiyān (the first ones) whose state is the abandoning of will to the shaikhh ; and with whom naught of garments, of goods and of other things is lawful save by the shaikhh's desire.
- (b) mutawassitān (the middle ones), whose state is the abandoning of will to God ; and who have no will as to special raiment ; as occasion demandeth they submit.
- (c) muntahiyān (the end ones), who, by God's will, are absolute. What they choose is God's will.

When the true murīd entrusteth the rein of his will to the shaikhh, perfect possessor of vision ; and to him becometh submissive,—the shaikhh withdraweth him from natural habits and sensual affections, and directeth him in all affairs of faith and of religion.

If he see that for a special garment the murīd thirsteth and desireth,—from it he bringeth him forth ; and clotheth him with another garment.

If he see that his inclination is for splendid and soft raiment, he putteth on him the coarse grass khirka ; if he see that his inclination is for the coarse grass khirka for the sake of hypocrisy and pretension, he clotheth him with soft silk raiment ; if he see that he desireth a special colour or form,—it, he forbiddeth.

Even so in all his circumstances.

The choice of the colour and of the form of the murīd's garment dependeth upon the shaikhh's vision ; and that dependeth on the good counsel of the time.

Some shaikhh's have not ordered the murīds change of raiment ; their vision hath been intent upon concealing the hāl, and upon abandoning its manifestation.

Shaikhs are like to physicians ; and of murids many are the diseases, each one of a kind that shaikhs have known, and that they have applied the remedy to.

Their directions are on counsel and on rectitude ; and the foundation of the path of salvation and prosperity.

Khilvat (retirement).

V. 6.

Keeping khilvat (retirement) in the way of the ṣūfīs is an innovation. In Muḥammad's time, the sunnat was naught save ṣuḥbat (society) ; and its excellence excelleth other excellences.

Thus, by ṣuḥbat they have described the ṣuḥāba and by no other description ; and outside the society of Muḥammad, their description is naught, because their souls were, by the grandeur of prophecy, described with rest, and, by the light of integrity encompassed with purity ; hearts, were void of love for the world and solaced by the vision of the beauty of certainty, and filled with love for God, with affection, with purity, and with fidelity.

When the sun of prophecy became hidden, the souls of the companions came gradually into motion ; opposition became manifest ; and in time reached a place where ṣuḥbat (society) became overwhelmed, and khilvat (retirement), pleasant and beloved.

For the safety of faith, the seekers of God sought the ṣauma' a (convent) and khilvat, as Junid hath said.

Though in the time of the sending of the sunnat, was no khilvat, yet before that time, Muḥammad, through exceeding love for God, and sincerity of desire—held esteemed khilvat ; used to go to the caves of Ḥarā ; and there used to pass nights in zikr and in devotion.

In the choice of khilvat, the tradition is firmly held by the ṣūfīs ; but the appointing of forty days is from a tradition from Muḥammad and from God's word.

With Mūsā, God promised to speak ; and appointed a place of meeting and a stated time.

God said :—" Keep fast thirty days and nights." Ten days more, He afterwards added.

During that time Mūsā consumed neither food nor drink ; he was engaged in worshipping God ; and for talking with Him became prepared.

Since, for propinquity to God and for talk with Him, Mūsā had need of khilvat,—so have others.

Even so in the case of Muḥammad—

his being cut off from ṣuḥbat.

„ retiring (to talk) with God.

„ separating himself from the people.

„ reducing his daily food.

„ constant zikr in desire's path in the beginning of divine impressions.

are further proofs.

Thus for the seekers of God, acceptable is the obligation (of khilvat) and indeed, wājib (necessary).

The source whence the shari'at fixed the appointed time (forty days) is obscure; and knowledge of it difficult save by the prophets, by the special ones, and by the holy ones.

In the 'Awārifu-l-Ma'ārif the Shaikhhu-l-Islām saith :—

“When God wished to appoint Ādam to His own khilāfat, and to make him architect of this world after he had, by his existence, made paradise prosperous,—He gave to him a composition of elements of earth, fit for this world; and for forty mornings made them ferment.

Every morning signifieth the existence of a quality that becometh the cause of his attachment to this world; and every attachment became his veil against beholding the glory of kidam (eternity).

Every veil is the cause of farness from the hidden world; every farness, the cause of nearness to the material world till that time when the veil becometh heaped up, and this world's fitness, complete in Ādam.

In the establishing of forty mornings with sincerity (which is the condition of khilvat) its hikmat (philosophy) is :—

For every morning (of khilvat), a veil should lift and a nearness (to God) appear, so that in forty mornings, the forty-fold veil should lift, and refined human nature, from farness to the native land of nearness to God (the summation of beauty and of glory; the essence of 'ilm, and of ma'rifat) return; and for it, the vision of the grandeur of eternity without beginning should be verified and painted; the sight of its resolution, from inclination to the world's impurity, be preserved; and the fountain of hikmat go running from its heart and on its tongue.

The mark of khilvat is —

The preservation of the condition of that revelation of hikmat.

The revelation of hikmat is in—

The proof of the lifting of the veil and the doubtless manifestations.

Khilvat is like unto a smith's forge whereon by the fire of austerity, lust becometh fused, pure of nature's pollution, delicate, and gleaming like unto a mirror; and without (beyond, through) it, appeareth the form of the hidden; and is a collection of contrarieties of nafs (lust) and accustomed austerities :—

Little eating.

„ talking.

Shunning the society of man.

Perseverance in zikr.

Denying thoughts.

Constant murākiba (fearful contemplation).

The meaning of رياضت (austerity) is the abandoning of desire and of the requisites of effort.

The Conditions of Khilvat.

V. 7.

In the opinion of the ṣūfis, khilvat is not restricted to forty days. The being severed from the people and the being engaged with God is a desired matter, the duration whereof is for life.

The advantage of appointing forty days is that, on the completing of this period, the manifestation begins to appear.

If to a person who to life's end keepeth his time engaged in devotion to God, and in freedom from the people, that manifestation appeareth,—beyond it, is no greater favour.

If this bounty of God be not his, it is necessary for him at certain periods to practise khilvat.

At least once a year, he should sit in khilvat, so that when, for forty days and nights, he shall have accustomed his nafs—

to the preservation of times ; to the observance of readings (of the Qurān) and of rules,

he may be expectant that the order will not be extended to his former mixing with people ; that, in God's protection, his khilvat may be ; and that his khilvat may be the aider of the structure of the times of glory.

Only in the preservation of its conditions, appeareth the advantage of khilvat.

Who resolveth upon khilvat must purify his intention from the pollution of desire for the objects of this world ; and of prayers for (his welfare in) the next world.

According to intention is the reward of deeds. As intention is better than the deed, more full is its reward.

No object is better than propinquity to God ; whatever is exterior to Him is called the indigo of ḥudūs (calamity), and is directed by the disgrace of fanā (effacement).

In the heart's purification, inclination to the polluted is the essence of pollution ; propinquity thereto, especially impure.

Who hath desire for that exterior to God, great and glorious of both worlds, is polluted ; from that pollution, purification is necessary for approach to the holy God, and for fitness of prayer to Him.

His intention should be restricted to propinquity to God by practising worship ; and far from desire :—

for rank, for hypocrisy, for the revelation of miracles, and for the explanation of the verses of power (the Qurān).

If to that crowd—whose desire from khilvat and austerity is the revelation of miracles and not propinquity to God,—something of that desired be revealed, it is the essence of deceit, and the cause of farness, of folly, and of pride.

In the purifying of the interior, in the cleansing of the heart, in affecting nafs, —freedom from occupations, reduction of food, and continuity of zikr have perfect effect.

When by khilvat, his interior becometh luminous and the outward form of some un-attainable knowledge appeareth; and true thoughts appear to him and over his nafs gain sway,—the seeker of miracles thinketh that that is the lofty and far object of khilvat; and by the exalting of wicked shaitān becometh proud; and contemptuously glanceth at others—(let us flee to God for refuge).

Possibly out from his heart, he bindeth up the chattels of the sharī'at and of prophecy; considereth not the abandoning of laws, of orders, and of the lawful and unlawful—so by the path of retrogression, he becometh cast out from the highway of the shar' and from the path of Islām.

If, to one who is in intention pure, the manifestation of miracles falleth, it becometh the cause of the power of certainty and of the confirmation of resolve.

The condition of sincerity being observed, it is necessary that, out from the bond of debt,

by cancelling tryranny; by making right (apologising for) calumny; by removing enmity hate, malice,—

he should come; and pure to all make his heart.

If, in his property, there be something whereto his heart clingeth,—it, from his property he should expel.

If he be possessed of property in respect to family he performeth (so that outwardly and inwardly he may be free and pure) complete washing; exerciseth care as to the cleansing of raiment and of the prayer-mat; and chooseth for his khilvat a place where, from occupations, he may be free.

When he reacheth the door of khilvat, he saith :—

O God! by the right ingress, let me enter; by the right egress, let me pass out. By Thy grace, me make a conquering king.

When to the prayer-mat he wisheth to go, he first advanceth the right leg and saith :—

In the name of God; by the grace of God; praise be to God, and peace and blessing be on the prophet of God!

O God! my sins pardon; open me the door of mercy.

Then, with the desire of the presence of God, he performeth two rakāts of prayer with khushū'; and with khuzū' (humility of the heart and of the limbs).

In the first rak'at, after the fātiḥa, he saith :—

O God of ours ! on Thee is our reliance ; in Thee, be our refuge ; in Thee, our shelter.

Then, with sincerity and humility, he asketh pardon for all his sins. To God, he displayeth in his heart penitence for turning to that exterior to Him.

Before the ḳibla he sitteth ; and as long as he can, is in "tashahhud." *

With himself he reflecteth that God is present, also the Prophet of God, so that he may be bound with the bond of reverence, and is ever wishing within that he may, outwardly and inwardly, offer himself in devotion and in praise, and in the raiment of concordance with divine decrees.

Thus, may he become the meeting-place of divine breathings, ready for the descending of boundless bounty.

In khilvat, after the purifying of resolution, penitence, and continuity of employment with God, he must observe seven conditions :—

i. Constant ablution.

When he seeth in himself lassitude, he should renew ablution, so that in his interior the light of outward purity may be brightened, and be the aider of the heart's-luminosities.

ii. Constant fasting.

Ever should he be in fast, so that the blessing of the sunnat may comprehend his times.

iii. Little eating.

At breakfast, the quantity of food should be not more than a riṭl. If he restrict as to bread and salt, 'tis well.

If to relish (that is in the place of food) he stretcheth his hand, to its extent, he should reduce the bread. If he begin with a riṭl, he should in the last tenth (of the period of forty days) reduce to half a riṭl. If he be strong and begin with half a riṭl he should reduce to quarter of a riṭl.

The companions of khilvat are of three kinds :—

the strong ones.

„ middle „

„ weak „

The weak break their fast every night ; the middle every two nights ; and the strong every three nights.

He may devour all on the first, or on the last, night ; or some on the first night and some on the last night.

* I profess that there is no God but God ; I acknowledge Muḥammad to be the apostle of God.

The last division is the best, so that he may have power —

(a) for devotion.

(b) „ standing up for the midnight prayers.

In reducing the clayey parts—the source of pollution, of darkness, of coarseness—scantiness of food is wholly effective.

iv. Little sleep.

So long as he is able he should not sleep. If sleep be overpowering, he should repel it by renewing ablution, or by reading the *Ḳurān*. If it cannot be repelled and involuntarily sleep seizeth him, he should (when he returneth from sleep) renew ablution and be engaged in prayer.

Every sleep that is of necessity is the essence of devotion when thereby is attainable the repelling of lassitude of the senses and of nafs (which are the cause of weariness of the soul of devotion and of the delight of worship).

By sleep, the purity of the senses and the expansion of the interior (which are the cause of wajd of the soul) return to him. Then, are his times immersed in devotion.

In putting lust to death and in keeping the heart alive,—ever keeping awake is profitable by loosening the humours of the body, by weakening the points of forgetfulness, of sins, of ignorance, and of carelessness.

v. Little talking.

He should ever guard his tongue from talking with people.

The sage practiseth silence though no calamity he expecteth.

Whether the speech be beautiful or ugly, it is not void of calamity. For so long as to perfect purification it shall not have reached, nafs hath in the revealing of beautiful speech a delight, wherefrom is expected the revealing of the qualities of pride and the thickening of the veil. Doubtless, ugly speech is followed by punishment.

Save by silence, not attainable is the path of safety.

In the tale of Maryam and of 'Īsā, God maketh Maryam's silence the fore-runner of 'Īsā's speech. Even so the Ī'sā of the heart cometh into speech when the Maryam of nafs is silent of talk.

vi. The negation of thoughts.

By *ẓikr* and by the occupation of the heart in contemplation of the divine aspect, he should repel the crowd of thoughts.

Excellent though the penetration of some thoughts is, discrimination of thoughts occurreth not to beginners. Then, the being engaged in thought is for him the way of the *ḥadiṣu-n-nafs*; and to him is formidable.

The meaning of *ḥadiṣu-n-nafs* is this:—The nafs of man, by its connection with the *rūḥ* (soul) of speech, is innate in the qualities of speech; and is ever expectant of the opportunity of converse with the heart which is its beloved.

Whenever nafs seeth the heart inclined to itself, and findeth its ears void of other sayings, immediately with the heart, it cometh into speech ; and to it, by way of remembrance, confirmeth past matters of things spoken, heard, seen, tasted, touched ; or giveth future news of hope ; and keepeth engaged the ear of the heart with hearing its own speech rather than with hearing the speech of the soul and of God,—so that the heart may ever be before it, and averse to aught save nafs.

When the possessor of khilvat persevereth in the heart as to negation of thoughts, and as to the confirmation of tauḥīd,—the source of ḥadiṣu-n-nafs becometh effaced ; nafs, silent ; the ear of the heart, void of its saying, and ready for the hearing of divine words.

vii. The perpetuality of deeds.

Outwardly and inwardly, he should keep himself arrayed in the garb of devotion. Every moment in a work which at that time is most important and best, he should be engaged. Thus who is “a first one” should limit himself to divine precepts, and to the sunnat of prayer ; and at other times to zikr.

Out of all the azkār (zikrs) the shaikhs have chosen :—

Lā ilāha illa llāh (no god but God).

because its form is formed of negation and of affirmation, so that at the time of the flowing of this speech on his tongue, the zākir is present (alive to God) and preserveth conformity between the heart and the tongue.

As to negation, he regardeth the existence of ḥadiṣ wholly [with the glance of fanā ; as to affirmation, the existence of ḥadīm with the eye of baḥā.

By repeating this creed (Lā ilāha, &c., &c.) the form of tauḥīd eposeth in his heart ; its root is established in his heart, its branches are extended to the soul.

At this time, zikr becometh the necessary quality of the heart ; its aid is continuous. To it, at times of lassitude, the zikr of the tongue of languor findeth no path ; after that, it reacheth a place where zikr becometh enjewelled in the heart.

The zākir in zikr ; the zikr in the heart ; the heart in maḥkūr (the origin of zikr, God) become effaced.

At this stage, if the form of the phrase of tauḥīd (which is the meaning of zikr) become effaced from the outward face of the heart, to the inward face of the heart its truth is joined. The meaning of this is ḥāl.

Zikr, zākir and maḥkūr are one.

But for the “middle one” assiduity in the reciting of the Ḳurān after the performance of divine precepts is best.

Verily that speciality (that to “the first one” from assiduity in zikr appeareth) becometh acquired from reading the Ḳurān with other specialities as—

the glory of the qualities (of God), the various spiritual truths, the subtleties of understanding and the truths of knowledge,—by readings of various Ḳurānic verses.

To “the last one,” to whom the light of *ẓikr* may have become his innate quality,—excellent, is the reading (of the Ḳurān) ; and perfect, the act of prayer (*ṣalāt*).

Because this form of prayer is a devotion completely comprehending, wherein are comprehended :—

ẓikr.

tilāwat reading.

khushū' humility (of the limbs).

khuzū' „ („ heart).

As long as *nafs* is in obedience,—in it, is concordance with the heart.

The aid of the soul of propinquity, the proclaiming, the delight of society, and the need of forms of prayer become joined to the prayer-mat.

In it, perseverance is best.

If on account of it, an abhorrence should appear in *nafs*, the descending from praying to reading is best ; for reading in comparison with praying is easy.

If reading end in weariness, the descending from it to *ẓikr* is best.

For perseverance in respect to *ẓikr* merely, and the repeating of light phrase is easier to *nafs* than the preservation of words weighty and of varied signification.

If languor fall upon the *ẓikr* of the tongue,—best is assiduity in *ẓikr* of the heart—which they call *murākaba* (fearful contemplation), that is, considering the manifestations of God—in respect to his own state.

If as to *murākaba* languor chance, he may rest awhile his limbs and senses ; and in sleep give ease.

Thus from *nafs*, fatigue may depart ; and, again with pleasure, he may advance to deeds.

Verily it is unfit that, with detestation and compulsion, he should engage *nafs* in a work (whereby it may be vexed and the power whereof it hardly hath).

The possessor of *khilwat* should devote all his time to these readings, so that the path of hidden events may be disclosed.

The dreams of the men of *Khilwat*.

V. 8.

In the midst of *ẓikr*, it sometimes happens to men of *khilwat* that, from things felt (this world) they become concealed (in unconsciousness) ; and that to them become revealed, as to the sleeper truths of hidden matters. It, the *ṣūfis* call *wāḳi'a* (dream).

Sometimes this (revelation of truths) appeareth in the state of being present (in consciousness) without being absent (in unconsciousness).

Often the wāḳi'a is like to nawm ; of wāḳi'a and manāmāt some are true and some false.

In most wāḳi'a and manāmāt, nafs is partner with the rūḥ (soul) ; and in some absolute (alone). Truth is the quality of rūḥ, and falsehood of nafs.

Mukāshafa is never false ; it signifieth oneness of soul by contemplating mysteries in the state of freedom from the gloomy thoughts of the body.

Wāḳi'a and mānām are divided into three parts :—

1. Free revelation (kashf).

Thus, with the eye of the free soul, by the imagination, a person, in sleep (khwāb) or in wāḳi'a (dream) contemplateth the state of things which is yet in the hidden.

After that, even as he may have seen, it happeneth in the material world. But to the beholder it hath, on account of its concealment from outward sense, the order of the hidden.

If in khwāb (sleep), a person seeth that a certain spot containeth hidden treasure ; and on searching findeth it,—it is kashf-i-mujarrad (pure revelation).

If this meaning fall to the understanding :—

(a) by way of manifestation, it is “the vision of the soul.”

(b) by invisible messengers, „ “the ear „ „

Once in Baghdād was a darvish, who took the path of reliance on God ; and closed the path of question. One day great need befell him ; and he wished to beg.

Becoming penitent, he said :—

Much time in reliance on God, I have passed ; that reliance, shall I now reject ?

That night, in khwāb, he beheld a vision :—

An invisible messenger said :—In a certain place is deposited a blue rent khirka wherein are folded gold filings. Take it ; and expend upon thy need.

When out from sleep he came, he found it to be even so.

This khwāb, they call true ruyā, a (dream) which is a part of prophecy.

For, in the beginning of prophecy, every khwāb (dream) that Muḥammad beheld came true.

In this kind (of dream), is no falsehood ; for, to the wise, after proof given by the traditions of the prophets, the sense in this revelation is a proof.

After separation from the body, the soul knoweth even of the small things heard and seen of this world.

The soul's knowledge is not restricted to small matters in respect to the outward and the inward senses. Nay, from the use of the outward senses, gain occurreth. By it, in the free state from the body, it discovereth the form of things felt. From using the vision, in it becometh painted the eye ; from using the hearing, the ear.

2. Imaginary revelations from kinds of naum and wāḳī'a.

In khwāb or in wāḳī'a, the soul beholdeth some of the things hidden ; and in it, through connection with the soul, nafs displayeth partnership.

On the soul, by the power of imagination, nafs putteth the garment of a form fit for things felt ; and thus beholdeth it.

In wāḳī'a, the murīd-warrior seeth that he is in contest with the lion, and wild beasts ; with serpents and scorpions ; and with kuffār.

The true shaikh knoweth that nafs is with him in strife ; and its meaning he seeth to be :—

- (a) in the form of wild beasts, violence.
- (b) „ „ serpents and scorpions, enmity.
- (c) „ „ kuffār, disobedience and separation (from God's mercy).

If he see that he travelleth deserts and wastes, passeth over rivers and seas, ascendeth in the air, or passeth over the fire—the shaikh knoweth that he travelleth the stages of lust ; and beholdeth him in the form of the elements (the four natures).

If he see that from the qualities of a

clayey,	|	airy,
watery,	|	fiery,

nature, something passeth, the imaginary power giveth it glory to the dreamer's eye in the fancy-garment of travelling :—

over wastes,	|	in the air,
„ seas,	|	over fire,

The natures are :—

CLAYEY—

parsimony,	|	iniquity,
slothfulness,	|	darkness,
ignorance,	|	foulness ;

WATERY—

haste to society,	|	forgetfulness,
union with wicked lusts,	|	inclination to sleep ;
acceptance of change and of effect of society,	|	

AIRY—

inclination to lust,	|	haste to change from state to state ;
great grief,	|	

FIERY—

anger,	|	desire for rank,
pride,	|	exaltation.

The last stage of the stages of nafs, over which he passeth is this.

If it be revealed to him, he seeth :—

- (a) the soul's truth in the form of the sun.
- (b) „ heart's „ „ „ moon.
- (c) „ „ qualities „ „ constellation.

Every truth that is revealed to him, he seeth in a suitable fancy-garment. Hence, this is called :—kashf-i-mukhayyal (fancied revelation).

In this, is possibility of falsehood but not of pure falsehood ; for it is not void of the soul's understanding.

If, in the state of the soul's understanding, sensual thoughts join not with the soulish* understanding ; and the imaginary power clothe not the soul with the fancy-garment,—that wāqī'a, or khwāb, is all true.

If some of the sensual thoughts join with the soulish* understanding ; and the imaginary power clothe all with the fancy-garment,—some are true, some false.

The dream interpreter freeth the soulish truths of understanding from the impurity of sensual thoughts ; and interpreteth.

3. Pure fancy, when sensual thoughts have superiority over the heart, whereby the rūḥ (soul) is veiled from considering the hidden world.

In the state of naum and wāqī'a, those thoughts become more powerful. Each one, the imaginary power clotheth with the fancy-garment ; the form of those thoughts is seen by the eyes of the imaginary power ; and its deceit becometh clear.

Thus, that one who ever hath the thought of finding treasure, and who in khwāb seeth that he hath found it ; or the austere one, who claimeth the people's acceptance of him, and seeth in wāqī'a that he is their adored,—the shaiḳh knoweth that this manifestation is only the result of lust's desire, which on its beholder hath become depicted.

If he calleth it vain desire ; or—

- (a) in khwāb, azghās-i-aḥlām, confused un-interpretable dream.
- (b) in wāqī'a, false dream.

In these, the truth never appeareth ; because nafs possessed of doubt is void of partnership with rūḥ (soul), the composer of those thoughts. From nafs, truth is far.

The conditions of true wāqī'a (dream) are :—

- (i) the being immersed in zīkr, and being hidden from things felt.
- (ii) the existence of sincerity and freedom of desire from the observance of others.

Possibly, free fancy, in respect to the sincere man, becometh “fancied revelation” ; and, by reason of being immersed in zīkr and in God's presence, the rūḥ (soul) of revelation becometh transmitted into the form of the fancy of nafs.

Then becometh true wāqī'a, and capable of interpretation.

* Rūḥānī, soulish.

In all states, wāḳi'a with naum is similitude,—except when free fancy (khayāl-i-mujarrad) in khwāb is not proved. In wāḳi'a, free fancy may be proved.

It is evident that in wāḳi'a and manām, truth occurreth and also falsehood. In other manifestations, truth is impossible; because there is naught save "free revelation (kashf-i-mujarrad) ."

Free revelation is :—

- (a) in mukāshafa in the state of wakefulness.
- (b) in khwāb or in wāḳi'a, in the state of being hidden from things felt.

In mukāshafa, the soul's understanding is attached to what is :—

- (a) either in the hidden world.
- (b) or „ material „

In the first case, its appearance in the material world,

- (a) is impossible such as :—

paradise, hell, God's throne and seat,	|	the preserved tablet, „ pen of creation.
--	--	---
- (b) is possible in the natural form as—possible events, necessary of acquirement, the form whereof shall not, in the hidden world, have yet been manifested.
- (c) is possible in an accidental form as—
 - angels.
 - souls free from the body.

To Muḥammad, Jibrā'il used to appear in the human form, sometimes as a divine inspiration and sometimes as a desert-dweller, as in the Ḥadīṣ of 'Umar :—

Once a desert-dweller with white raiment and very black hair saluted Muhammad, and sat close to him, knee to knee. Of Islām, of faith and of bounty he asked Muhammad and heard his reply.

When he disappeared, Muhammad said to the companions :—

Know ye who this asker is ?

They said :—

God knoweth and His prophet.

He said :—

It was Jibrā'il who came from God to teach you the dogmas of faith.

In this form, 'Umar and the other companions beheld him.

Then it became known that the form was not the result of imaginary power otherwise every one, according to contrariety of state, would have seen it in a different form as the semblance of free soul—

- (a) in separation from the body
- (b) „ attachment to „ „

The semblance of angels and of free souls in the human form is an accidental form. The manifestation of their natural (spiritual) state is, save in the hidden world, impossible.

In every way that they desire, they make semblance of the human form, as is stated in the ḥadīṣ and in the verified speech of holy shaiḵhs.

In the second case, we have the following instances :—

- (a) Muḥammad's beholding the masjid of Jerusalem, when he returned from the mi'rāj* (ascent to the highest heaven).

The infidels denied this tale and said :—If truly thou speakest, say how many columns there are in that remote masjid (of Jerusalem)?

In ḥāl, it became revealed; from his gaze the world uprose; he counted its columns; and gave the information.

- (b) They asked Muḥammad to give some news of a ḳāfila near unto Shām.

The veil being lifted, Muḥammad saw that the ḳāfila had reached to a distance of one stage from Makka.

He said :—

Early in the morning, the ḳāfila will arrive. Even so it did.

- (c) Once at Madīna, 'Umar Khattāb was on the Mimbar reading the khutba after he had sent Sāriya with an army to Nihāzar.

Suddenly, in the midst of the khutba, he went into mukāshafa and saw that, against him, the enemy had made an ambush.

He cried out :—

O Sāriya! (go) to the mountain.

Sāriya heard; went to the mountain; and gained the victory.

The Shaikhu-l-Islām—Shaikh Shahābu-d-Dīn 'Umar bin Muḥammad-i-Sahrwardī—telleth many a tale like unto these.

The true murīd is he whose khilvat is not weakened by the desire for semblances of these revelations and miracles, and whose spirit is not restricted to their acquisition.

For to the rahābīn (Christian monks) who are not on the highway of the sharī'at and of the sunnat of Islām, this kind of revelation is not withheld.

This kashf (revelation) is naught save deceit; for, in its wajd, the rahābīn are daily prouder and further from the path of salvation.

If in the path of the true and the sincere, this kashf fall, it is a miracle; for it is the cause of strengthening of certainty, and of increase of devotion.

* See the Qurān P. D. xvii, i, 95; Clarke's translation of the Sikandar Nāma-i-Nizāmī, canto 4.

On 'ilm (knowledge).

II. 1.

'Ilm is a light from the candle of prophecy in the heart of the faithful slave whereby he gaineth the path—

- (a) to God.
- (b) „ the work of God.
- (c) „ „ order „

'Ilm is the special description of man ; from it, is excluded the understanding of his sense, and 'aql (reason).

'Aql is a natural light, whereby becometh distinguished good from evil.

The 'aql that distinguisheth between the good and evil :—

- (a) of this world is an 'aql that belongeth to the kāfir as well as to the faithful.
- (b) of the next world is an 'aql that belongeth only to the faithful.

'Ilm is special to the faithful; 'ilm and 'aql are necessary for each other.

The eye of 'aql (of the next world) is luminous with the light of guidance; and anointed with the kuḥl of the shari'at. In its essence, it is one; but it has two forms.

- (a) One in respect of the Creator. Its meaning is the 'aql of guidance, special to the faithful.
- (b) One in respect of the created. Its meaning is the 'aql of livelihood.

For people of faith and for seekers of God and of the next world, “ the 'aql of livelihood ” is obedient to “ the 'aql of guidance.”

Whenever these two 'aqls agree, they credit “ the 'aql of livelihood; ” and according to exigency act : whenever they disagree, they discredit it, and to it pay no attention.

Thus, to the seekers of God, the man of this world ascribe weak 'aql. He knoweth not that outside their 'aql is another 'aql.

'Ilm is of three kinds :—

i. 'ilm-i-tauḥīd, knowledge of the unity of God.

ii. 'ilm-i-ma'rīfat, „ „ „ work „ „
in respect of annihilation.

- „ creation.
- „ propinquity (to God).
- „ distance (from God).
- „ making alive.
- „ putting to death.

- in respect of dispersing.
- „ assembling.
- „ reward.
- „ punishment.
- „ other things.

iv. 'ilm of the orders of the shari'at of orders and of prohibitions.

Each one of these three paths hath a separate traveller. The traveller of :—

- (a) the first path is the "sage of God." In his 'ilm, are, without opposition, included the other two 'ilms.
- (b) the second path is the "sage of the next world." In his 'ilm, is, without opposition, included the 'ilm of the shari'at.
- (c) the third path is the "sage of this world." Of the other two 'ilms, no knowledge is his. If he had possessed it, he would have brought it into use. For the decline of good deeds is the result of defect of faith. If he had had his heart with God ; and belief in the next world, he would not have passed below the doing of good deeds.

The sages of God have, with reason and conviction, faith in the unity of God ; in the next world ; and in the work of God.

Obedient to the orders of Islām, are :—

- the first ones (near to God).
- „ şūfis.

The sages of the next world, despite their belief in the next world, have a share (as much as is needed) of the knowledge of Islām ; and employ it. They are :—

- (a) the abrār (the pious).
- (b) „ companions of the right hand.

The sages of this world have no share at all except the outward knowledge of Islām, which they have gained by being taught. What they have learned, they use not. Through defect of faith, they are not secure from passing into deeds, prohibited and detested. They are :—

- (a) the companions of the left hand.
- (b) „ wicked ones of men.
- (c) „ sages of sin, upon whom have descended threat upon threat of God's wrath.

In the account of the mi'rāj* (the night-ascent to the highest heaven), it is said of Muḥammad :—

I passed by a crowd, whose lips they had cut with fiery scissors. I asked saying :—Who are ye ? They cried : - We are those who ordered for goodness, and prohibited from badness ; and yet to badness we ourselves proceeded. (Ḥadīṣ.)

Better than the sage of God and of the next world, is none ; worse than the sage of this world, none. (Ḥadīṣ.)

Than 'ilm, when they seek it for God's sake, naught is more profitable ; when for the world's sake, naught greater loss.

'Ilm is like to victuals that essentially have, as regards the healthy, whose temperament is firm and quarters of the body free from humours, the power of nutrition ;

* See p. 53 (foot note).

and that are, as regards the sick, whose temperament is declining and quarters of the body filled with humours, the source of disease.

In its own nafs, 'ilm is a useful food, the cause of the expanding of nafs and of the heart, on the condition,—

that the follower is not infirm of desire, and of temperament; nor in love for the world; nor a turner from God.

When the temperament of the heart turneth in love to the world; and the parts of existence become filled with low humours, 'ilm becometh the cause of increase of desire, of pride, of haughtiness, of hate, and of the rest.

For the destruction of this great deceit, there is naught—

- (a) save when that 'ilm, which is the guide of salvation, becometh the cause of destruction.
- (b) save when that sage by whom the captives of the leader of desire gain freedom, becometh foot-bound in the snare of desire.

In nafs profitable 'ilm—

increaseth piety.

„ humility.

| inflameth the fire of love and desire.

| increaseth non-existence.

It is the aid of life; its severance from the heart is putting to death. Thus have spoken Faṭḥ-i-Mūṣilī and Amīru-l-Mumūnīn, Ālī.

In nafs, noxious 'ilm increaseth—

pride.

haughtiness.

| presumption.

| desire for the world.

Profit from 'ilm appeareth to that one, who displayeth the service of resolution, not the following of license as Abū Yazīd-i-Bisṭāmī hath said.

In the midst of men the existence of the sage of God is God's best favour; his being hidden, the absence of God's favour, and the source of the darkness of kufr and of error.

On ma'rifat (deep knowledge).

III. 1.

Ma'rifat signifieth the recognizing of the abridged 'ulūm (knowledge) in detail:—

'ilm-i-naḥw :—

is the knowing how each agent (of word or of meaning) acteth.

ma'rifat-i-naḥw :—

is the recognising of every agent in detail, at the time of reading, without either delay or consideration and its use in its place.

ta'rīf-i-naḥw :—

is the recognising of the agent by thought.

To be careless of this (despite the 'ilm-i-naḥw) is a blunder.

The ma'rifat of God is dependent upon and bound up with the ma'rifat of the nafs. Ma'rifat of God signifieth :—

The recognising of the nature and the qualities of God in the form of detailed circumstances, of accidents, of calamities, after that it shall (in the way of abridgment) have become known that He is the True Existence and the Absolute Agent.

The possessor of the 'ilm-i-tauhid seeth in the form (of details, of dreams, and of state) :—

of loss	the causer of loss	who is God.
„ profit	„ profit	„
„ prohibition	„ prohibition	„
„ gift	„ gift	„
„ contraction	„ contraction	„
„ expansion	„ expansion	„

And recognizeth them without delay ; him, they call Ārif.

If at first he be careless of ma'rifat, and soon present (alive to it) becometh ; and in the form of different powers, recognizeth the Absolute Agent,—him, they call Muta'arraf.

If he be wholly careless, and (despite his 'ilm) recognizeth not God in form, in means, in links ; and to means assigneth the effects of deeds—him, they call—

sāhī, negligent, or ghāfil careless.

lāhī, playful.

mushrik, secret believer in partnership with God.

For instance, if he explaineth tauhid (the unity of God) and in its sea immerseth himself—and another, in the way of denial, refuseth him, saying :—

Not the essence of hāl is this speech ; 'tis the result of thought and of consideration.

he grieveth and becometh enangered.

He knoweth not that his grieving is a proof of the truth of the denier's speech ; otherwise he would have recognized the Absolute Agent in the form of this denial ; and against the denier would not have gathered anger.

In ma'rifat of nafs, every unapproved quality (which is known by abridged 'ilm) at the time when at the very beginning in nafs, it appeareth, he recogniseth and as to it exerciseth caution,—him, they call 'arif : otherwise muta'arraf or ghāfil.

If in detail the abridged 'ilm he knoweth not,—him, they call ghāfil (careless). To him, this 'ilm is a source of loss.

If by 'ilm, he knoweth that pride is a blameable quality in nafs ; and when in nafs this appeareth, he fleeth into the screen of humbling himself—so that, recognising this quality in himself, his nafs may not again be with outward pride.

This, they call the ma'rifat of nafs.

The portion of—

- (a) the 'arīf, is rizā (agreement) with God's decrees.
- (b) „ muta'arīf, patience in respect of God.
- (c) „ ghāfil, detestation and perturbation.

The ma'rīfat of God hath degrees:—

- i. every effect that he gaineth, he knoweth to be from the Absolute Agent (God).
- ii. „ „ that appeareth from the Absolute Agent, he knoweth to be result of a certain quality of His.
- iii. in the glory of every quality, he recogniseth God's purpose.
- iv. the quality of the 'ilm of God, he recogniseth in his own ma'rīfat; and expelleth himself from the circle of 'ilm, of ma'rīfat, and of existence.

Greater the degrees of propinquity (to God),—more apparent, the effects of God's grandeur.

By ignorance,* 'ilm is generally acquired; the ma'rīfat of subtlety becometh greater; astonishment on astonishment increaseth; and from the 'arīf ariseth the cry—Increase in me astonishment at Thee.

This is all the 'ilm of ma'rīfat, not ma'rīfat; because ma'rīfat is a matter of rap-ture the explanation whereof is defective, but its preface is 'ilm.

Then without 'ilm, ma'rīfat is impossible; 'ilm without ma'rīfat, disaster.

'Ilm and ma'rīfat have some forms.

- i. 'ilm-i-ma'rīfat.
- ii. ma'rīfat-i-'ilm.
- iii. 'ilm-i-ma'rīfat-i-ma'rīfat.

The last form is the perfection of form.

On Hāl (mystic state) and Maḳām (stage).

IV. 1.

In the opinion of ṣūfīs, ḥāl signifieth a hidden event that, from the upper world, sometimes descendeth upon the heart of the holy traveller and goeth and cometh, until the divine attraction draweth him from the lowest to the loftiest stage.

Maḳām signifieth a degree of the Path that cometh in the way of the holy traveller's foot; becometh the place of his staying; and declineth not.

Hāl (which relateth to the zenith) cometh not in the traveller's sway; in its sway, is the traveller.

Maḳām (which relateth to the nādir) is the place of the traveller's sway.

* Till one knoweth one's ignorance, 'ilm (knowledge) cannot be acquired.

The ṣūfis have said :—

The ḥāl is a gift (mauhab) ; the maḲām an acquisition (kasb).

Void of the entrance of ḥāl, is no maḲām ; separate from union with maḲām, is no ḥāl.

As to ḥāl and maḲām, the source of contention of holy shaikhs is that some call this ḥāl ; and some maḲām. For all maḲāms are at the beginning ḥāl, and at the end maḲām, as :—

tauba,	penitence.
muḥāsiba,	calling one's self to account.
murākaba,*	fearful contemplation.

Each one is at the beginning a ḥāl in change and in decline ; and when by propinquity to kasb (acquisition), it becometh maḲām, all the ḥāl are lightened by makāsib (acquisitions) and all the maḲām by mawāhib (gifts).

In ḥāl, the gifts are outward, the acquisitions inward : in maḲām, the acquisitions are outward, the gifts inward.

The shaikhs of Khu have said :—

Ḥāl is the heritage of the saints.

Hence the ī ibn-i-Abī Ṭālib :—

The path of ḥāl (which through superiority relateth to the heavens) ask not of me.

The maḲām

penitence,	|	ṣabr, patience,
austerity,	|	and others.

These are the stages of the descent of ḥāl.

Some shall say :—

(a) that ḥāl is that which findeth neither resting nor confining. Like lightning it appeareth, and cometh. If it be left, it becometh the ḥadiṣu-n-nafs.

(b) that ḥāl is that which is not left, it is not ḥāl. Because resting demandeth permanency ; that lightning flasheth and expieth is not truly ḥāl.

This is the order of Shaikh Shahābu-d-Dīn-i-Sahrwārdī.

It is said that if ḥāl be left, it is not the source of ḥadiṣu-n-nafs. Its source is a weak ḥāl, which in the time of glittering, strong nafs seizeth ; to nafs, strong ḥāl never becometh staid.

Every evening like lightning glittereth, and in ḥāl expieth,—

they call in ṣūfī

lā, ih	sent	ṭariḳ	exploding.
lāmiḥ	ering	bādiḥ	apparent.
ṭālī'	ing		

* See p. 69.

Its manifestation is followed by concealment. Thus hath said Abū 'Uṣmān Hairī.

This hinteth at perpetual riṣā (contentment), and doubtless riṣā is of all ḥāls then perpetual ḥāl is unnecessary for ḥadīṣu-n-nafs.

Is the amending of a maḳām (which is his foot-place) before ascending to a higher stage, possible or not?

Junīd hath said :—

Possible it is before the first ḥāl is finished for a slave to advance to a higher ḥāl. Thence he gaineth information of the first ḥāl and amendeth it.

ʿAbdu-l-lāh Anṣārī hath said :—

Impossible is the amending of any maḳām till from a higher maḳām the holy traveller looketh into the lower maḳām, of it gaineth information, and it amendeth.

Shaikh Shahābu-d-Dīn-i-Sahrawardī hath said :—

Impossible is advance to a higher maḳām before amending the lower maḳām (which is his foot-place). But before advancing, there descendeth from the higher maḳām, a ḥāl whereby his maḳām becometh true. Hence his advance from the lower maḳām to the higher maḳām is by God's sway and of His gift—not of his own acquisition.

So long as from the low to the lofty, advance approacheth the slave, so long as from the lofty to the low, no ḥāl descendeth.

In the Ḥadīṣ, is the imputing of the slave's approach to the slave, or of God's approach to the slave.

On Tauḥid (unity of God), and Zat (existence of God).

I. 2.

The 'Ulamā of ṣūfī,ism who through being detached from a fairer, have gained union with the wine of 'ilm; the step of whose souls and hearts hath become firm; the eye of whose vision by the light of beauty of eternity without beginning hath become anointed,—know, see and find by the path of 'ilm-i-yaqīn, established proof, of kashf (revelation), of seeing, of zauḳ (delight), and of wajd (ecstasy).

Witness, do they bear that no person nor thing is worthy of being worshipped save the one God, the God of unity, the Eternal, pure (void) of parent, of offspring, of aid; pure (void) of resemblance, of equal, of wazīr and of counsellor.

Neither in opposition to His order, is an opposition; nor in the government of His realm, an enemy.

Ever is described His ancient existence by unity; and known by singularity.

Expelled from His holiness and purity, are the qualities of accident, of change,—

of form, similitude, union, separation, association, descent, issue, entrance, decline, alteration, and translation.

From the understanding of the reading of men's thoughts, the perfection of His beauty and the beauty of His perfection (un-connected with the beauty of His singularity)—free; from the trouble of the clothing of *zīkrs*, the grandeur of His eternity—free.

In description of Him, narrow is the power of the warriors of the plain of eloquence; in praise of Him, lame is the foot of the chiefs of the plain of *ma'rifat*.

Than the offering of the senses, than the discussion of conjecture, loftier is the column of understanding Him; of the passing of imaginings and the happening of understandings, void is the honour-plain of His *ma'rifat*.

In the beginning of His *ma'rifat*, is no guide save astonishment and perturbation to the pure ones of Lordship, who are at the limit of reason; in the splendour of the light of His grandeur is no path save blindness and ignorance to the vision of the possessors of Sight.

If thou say :—

He hath created His abode,—where ?

The answer is :—

(In the place of)—He.

If thou say :—

(Visible) to the eye, brought He time,—when ?

The answer is :—

(At the time of)—He.

If thou say :—

Resemblance and sufficiency made He—how ?

The answer is :—

(By means of)—He.

No limit hath He. Within this limit, are comprehended—eternity without beginning and eternity without end; folded in the fold of His plain, are existence and dwelling (the universe); in His beginning, all beginnings—the end; in His ending, all endings, the beginning; in His outwardness, the outward manifestation of things, the inward; in His inwardness, the inward parts of worlds, the outward; in His eternity without beginning, the collection of eternities without beginning only an accident (*ḥādīṣ*); in His eternity without end, all eternities without end, only an event (*muḥḍaṣ*).

From whatever is contained in reason, in understanding, in the senses, in conjecture,—exempted and free is the nature of the Lord.

For these all were *muḥḍaṣāt* (accidents); save understanding *muḥḍaṣ* (accident), *muḥḍaṣ* can do naught.

The argument of His existence is His existence; the proof of His witnessing is His witnessing.

Naught save the beauty of eternity without beginning is the bearer of the beauty of eternity without beginning. In this stage the limit of understanding is weakness.

To the substance of the understanding of Wāḥid (unity of God), save Wāḥid—no muwaḥḥid (professor of unity) can reach.

Where his understanding is ended, there is the limit of *his* understanding not of Wāḥid (God).

Who considereth Wāḥid comprehended in his knowledge, is verily deceived and presumptuous.

Tauḥīd is the negation of separation; and the affirmation at the limit of collection.

In the beginning of the tauḥīd of ḥāl (mention whereof will presently be made), this description is necessary.

But, possibly, at its end, one in separation may be immersed in collection; and in collection, the spectator (with the eye of collection) of separation—as each collection, or separation, is not a forbiddor of the other. In this is the perfection of tauḥīd.

Tauḥīd hath degrees:—

- | | | |
|------|-----------------|----------------------|
| i. | tauḥīd-i-imānī, | the tauḥīd of faith. |
| ii. | „ ’ilmī | „ knowledge. |
| iii. | „ ḥālī | „ ḥāl. |
| iv. | „ ilāhī | „ Godship. |

Tauḥīd-i-imānī is:—

When (according to the urgency of the order of Kūrānic verse and of the Ḥadīṣ) the slave verifieth to his heart, and confesseth with the tongue, as to the singularity of the description of Godship and to the unity of rights of the adored Lord.

This tauḥīd is the mukḥbir (news-bringer) and the belief of sincerity is the kḥabar (news). Profit from outward ’ilm and holding thereto is freedom from open partnership; turning in the thread (entering the circle) of Islām giveth profit.

Through necessity, with muslims, ṣūfīs believe in this tauḥīd; but, in other degrees, are separate.

Tauḥīd is:—

An ’ilm of benefit from the heart of ’ilm which they call the ’ilm-i-yaqīn (the knowledge of certainty).

This ’ilm-i-yaqīn is such that, in the beginning of the path of ṣūfī,ism, the slave knoweth, from the desire of yaqīn (certainty), that the true existence and absolute Penetrator is none save the Lord of the world.

In His zāt (nature) and qualities, effaced and naught he (by 'ilm) regardeth his own zāt and qualities.

The splendour of every nature, he recogniseth from the light of Absolute Existence; and every ray, from the light of the quality of the Absolute (God).

When he gaineth:—

an 'ilm.
a kudrat.
„ desire.

a hearing.
„ seeing.

he knoweth them to be the effects of:—

an 'ilm of God.
a kudrat „
„ desire „

a hearing of God.
„ seeing „

Thus for all qualities and deeds.

This degree is of the first degrees of tauhīd of the man of speciality and of sūfī-ism; its preface is joined to the column of tauhīd-i-'āmm; and the semblance of this degree, those short of sight call tauhīd-i-'ilmī, but verily it is the tauhīd-i-rasmī, mutilated of the rank of credit.

This tauhīd-i-rasmī is such as a person, with desire of intelligence and of understanding, might through reading and hearing, conjecture as the meaning of tauhīd. In his mind, a rasm (impression) of the form of 'ilm-i-tauhīd becometh painted; thence, in the midst of argument,—since, in him is no effect from the ḥāl-i-tauhīd—he uttereth brainless words.

Tauhīd-i-'ilmī, although it is a low degree of the tauhīd-i-ḥālī, wherefrom fellow-traveller with it is a temperament:

“Its temperament is one of tasnīm, a fountain wherefrom those near to God drink,”

is the description of the wine of this tauhīd.

Hence, its possessor is often in ẓauk and joy; because, by the effects of the temperament of ḥāl, some of the darkness of his impressions becometh lifted. As in some changes, he worketh according to the demand of his own 'ilm, and bindeth up, in the midst, the existence of causes which are the links of the deeds of God; but, in many a ḥāl, by reason of the residue of the darkness of existence, he becometh veiled from the demand of his own 'ilm.

In this tauhīd, some of the hidden shirk (the giving companions to God) departeth.

Tauhīd-i-ḥālī is when the ḥāl of tauhīd becometh the necessary description of the nature of the muw,ahḥid (professor of unity).

Save a little residue in the superiority of the rising of the light of tauhīd, all the darknesses of impressions of His existence vanish, and, in the light of his ḥāl, veiled and included (like to the being rolled together the light of the constellations and the light of the sun) becometh the light of 'ilm-i-tauhīd.

In the stage of existence, in viewing the beauty of the existence of Wāḥid (unity), the muw,ahḥid becometh so immersed in jam' " (union) that, in the vision of his witnessing, naught cometh save the nature of the qualities of Wāḥid—so much so that he regardeth tauḥīd the quality of Wāḥid not his own quality. This (act of) regarding (of his) he regardeth His quality.

In this way, his existence falleth like a drop in the power of the dashing waves of the ocean of tauḥīd ; and in jam' (union) becometh immersed.

The source of :—

(a) tauḥīd-i-ḥālī is the light of manifestation.

(b) " " 'ilmī " " murākaba (fearful contemplation).

By tauḥīd-i-ḥālī, (like to the light of the sun in whose superiority of manifestation, most parts of darkness rise up and disappear from earth's surface) become repulsed many of the impressions of humanity.

By tauḥīd-i-ḥālī most of the hidden shirk (giving companions to God) ariseth (to disappear); and from the truth of pure tauḥīd (wherein all at once the effects and the impressions of existence vanish) to the special muw,ahḥids in the ḥāl of life sometimes the flash like unto flashing lightning becometh bright, and immediately is extinguished.

The residue of other circumstances aideth ; in this state, the residue of hidden shirk becometh wholly repulsed ; outside this degree of tauḥīd, is possible no other degree.

By tauḥīd-i-'ilmī (like to the light of the moon in whose manifestation, parts of darkness become repulsed and some are left), become up-lifted (to disappear) some of the impressions of humanity.

The cause of existence of some of the residue of impressions in tauḥīd-i-ḥālī is this :—

On the muw,ahḥid's part not possible is the issuing of the arranging of deeds and the purifying of words ; for this reason in the ḥāl of his life, the right of tauḥīd (as is necessary) becometh not discharged.

Tauḥīd-i-ilāhī is :—

That whereby in the eternity without beginning of eternities without beginning by His own nafs, not by the tauḥīd of another,—God is ever described with singularity and qualified with praise.

Now, in praise of eternity without beginning He is wāḥid and one ; and thus, to the eternity without end of the eternities without end, is.

So that to-day it became known that in His own existence, the existence of the beauty of things vanish.

For the veiled ones, is the promise of beholding this ḥāl (of God) till to-morrow (the judgment-day). But for the Lords of vision and for the companions of

beholding (who have obtained freedom from the restricted places of time and of abode), this promise is cash indeed (immediate).

The honour of His singularity and the wrath of His unity gave not power in His existence, to other existence.

The right of tauhīd is this: this is the tauhīd that is free from the reproach of defect.

By reason of defect of existence, the tauhīd of angels and of man is defective.

Thus, Shaiḫ Abū 'Abdu-l-lāh Anṣārī hath said.

The Affairs of the next world.

I. 10.

The preface to pure 'ilm is true faith.

So long as increase of faith descendeth not into the stages of the hearts of will, the *ḳāfila* of 'ilmu-l-yaḳīn (the knowledge of certainty) taketh not down its chattels of staying in the heart; the treading of the path by verification and by seeking the traces of the prophets, is impossible save by the foot of faith and of submission and by the guide of love and of reverence; and the effort in desire of advance, without preserving one's self from sin by the rope of God and by the sunnat of prophecy, is error and disaster.

If, with the foot of defective reason and understanding, a person wisheth to advance from the abyss of ignorance to the summit of 'ilm, although he may put forward great effort, he seeth himself in the end, at the first place, momentarily descending into degrees of loss.

For when the path with lofty degrees becometh closed, and yet the motive of desire is left,—nafs turneth to decline and rolleth about in the seventh hell to the lowest of the low.

As to the hidden world and the circumstances of the next world (as by the *Ḳurān-i-Majīd*, and by the *Ḥadīṣ* of prophecy have arrived), it is incumbent on every one to have faith—

In the torment of the grave, in the questioning of *munkir* and *nākir*, in the assembling and dispersing, in the account and the balance, in the bridge and *ṣirāt*, in paradise and hell, in the issuing of nations (through the intercession of the prophet) from fire.*

and, not with weak reason and fine understanding, to begin for one's self upon its interpretation; and not to wander about the sufficiency and the wherefore.

Because in respect to 'ilm-i-īmānī (the knowledge of faith), the limit is not the degree of human understanding. In it, even the prophets have not exercised power.

What from revelation they have seen, in it with certainty, they have had faith the faith, which (from the prophets) to the hearts of nations (according to their purity) hath reached.

Reason hath a limit beyond which when it passeth, into error it falleth.

* See Wherry's *Ḳurān* (Index):—*Nākir* and *munkir*, the bridge, hell, paradise, intercession.

The limit of the five senses is :—

When things felt by them are apparent and existing as :—

things seen.	things tasted.
„ heard.	„ touched.
„ smelt.	

When out of these something issueth and the understander is in his senses, true is the understanding of it :—

When he perceiveth something not existing (as things comprehended by the distraught),—not true is the understanding of it.

The limit of *khīyāl* (fancy) is :—

When, after effacement, it regardeth things comprehended of the outward senses. When it passeth its limit and trieth to comprehend things not perceived,—the fancy is error.

A person heareth the name of one whom he hath never seen; he evoketh a form purely imaginary. When the hidden becometh present, the imaginary form may, or may not, be concordant with his (real) form.

The limit of *wahm* (imagination) is—

When out of a form of things perceived he gaineth in part a sense of things not perceived; as a sheep from seeing the wolf comprehendeth the sense of enmity not perceived.

When he transgresseth, and imagineth things sensible and spiritual, he falleth into error.

Thus he cannot imagine *rūḥ* (the soul) merely from the form of the body as to :—

its entering.	its separation.
„ issuing.	„ nearness.
„ union.	„ farness.

He cannot find the limit of the world of bodies.

When beyond it he beginneth imagining, he falleth into error.

The limit of *'aql* (reason) is :—

the understanding of the world of *ḥikmat*; no path into the world of *ḥudrat* is its.

The world of *ḥikmat* signifies :—

The existence of cause. For to a cause, the absolute Wise One hath bound every existing thing in the world of dominion and of witnessing (the world material); and by means of that cause, hath caused to pass the *sunnat* (the creation of that existence)—not in this sense that, without that cause, existence is impossible in God's power. For the arrangement of the world of *ḥikmat*, God hath joined existence to cause. Guardian over the world of *ḥikmat*, they have made reason; to it not true (is) a power in the world of *ḥudrat* (the creating of something without the means of a cause).

Whenever out of the world of *ḥudrat*, he heareth something, he saith it is not reasonable; or ordereth as to its alteration.

He knoweth not that—not inexcused is what is un-reasonable.

Not reasonable is the existence of the child. Without the seed of the father, the acceptance of it by the mother, its settlement in the womb, and the passing of the appointed time in the world of *ḥikmat*—it existeth not.

But, in the world of *ḡudrat*, it is possible and doth occur. As the existence :—

of Ādam.

„ Ḥavvā.

„ 'Isā.

When to the world of *ḡudrat*, reason findeth no path, and desireth sway in it,—
it falleth into error.

To explanation, he hasteth saying, the meaning is such and such.

Verily the imputation of ignorance he accepteth not; and knoweth not whence is the source of error. If in his own limit (the world of *ḡikmat*) he had stood, into this error he would not have fallen; evident it would have been that from the garment of *ḡikmat* one cannot find the world of *ḡudrat* save by faith.

Possibly if words like these reach the ear of hypocrites, they will in the way of jest laugh at the speaker's reason; and name it delirium.

No knowledge have the helpless ones. At them, the man of vision and the Lords of explanation look with pity; and, at the lowness of their reason and at the poverty of their understanding, laugh. Like a captive, they are in the world of *ḡikmat* veiled from the world of *ḡudrat*.

Like this is the confining of the embryo in the narrow place of the womb.

If, by chance, to it a person were to say :—

Outside the narrow place of the womb is another world, a great space, a great breadth, a sky,
a land, a sun, a moon, and other things.

Never would the imagining and the reasoning of it appear true save by faith.

Even so the dwellers of the narrow world of *ḡikmat* cannot save by faith gain the circumstances of the world of *ḡudrat* until man's soul from the narrow place of the womb of the world of *ḡikmat* cometh to the space of the world of *ḡhaib* and of *ḡudrat*; or by the death of nature and of will which they call "the second birth,"* even as 'Isā hath written.

Before faith, whatever they have accepted, only by the eye, they see; so long as the veil of humanity is not uplifted, only the eye revolveth.

To-day save by the power of inward taste (which meaneth faith), one cannot find the *zauḡ* (delight) of the limit of (this given by) the prophets.

There is a crowd in whom that power is not created; and whose directing is impossible; and a crowd in whom this power is created.

But, by the power of sickness of desire, they have been ruined; and in their palate, the food of truths, like the 'ilm of faith, appeareth bitter.

On all men of faith, it is incumbent to aid God :—

by raising the faith of Muṣṭafā Muḡammad); by destroying the vain; by repelling the deceit of men of error; and by prohibiting the power of shaitāns, man-in-form.

The shari'at of Muḡammad and his creed is the straight path and trodden highway; the seal (last) of the sent ones (prophets), trusted one of the Lord of both worlds with so many thousands of troops of nations (holy ones, pure ones, martyred ones)

hath gone on that highway and swept it of thorn, of rubbish, of doubt, and of suspicion; hath established knowledge of it and of its stages; hath left behind a trace of every pace; hath established an alighting place at every stage; hath for the repelling of the robbers of the path sent the guide of resolution as fellow-traveller.

If a strange surveyor claimeth that the path is not straight, and inviteth the people to another path,—his word should not be regarded; and for its repelling, the aid of the true faith is of the number of ordinances and of requisites.

The men of deceit and of error are a crowd who outwardly wear the robe of Islām; and towards Islām inwardly keep concealed kufr and hate; outwardly mix with the men of Islām; show themselves to the people as verified 'ulamā and confirmed ḥukamā; instruct in the eternity of this world and in the denial of the resurrection; regard the 'ulamā and the shaikhhs of Islām as the enemy; and (because by the light of their 'ilm, their own hiding and dark places become discovered) render contemptuous their form.

The God-like 'ulamā are the stars of the sky of shari'at; it, they ever keep preserved from the sway of shaitāns of men. Their luminous breath like to the penetrating meteor pelteth those (the shaitāns of men) concealing and carrying off the mysteries of the shari'at; keepeth them on every side perturbed and restless; and repelleth from the people their deceitful wickedness.

Wherever these men of deceit gain sway, they make the people shun the 'ulamā; begin in the souls of those ready, satanic sway, and (by iniquity of faith, and by the cutting off of the link of Islām from the order of man) the ruining of their faith; turn the pure simple heart from the purity of nature; conceal themselves behind the shield of Islām; make sure the arrow of treachery and of loss at the butt of faith and of religion; and secretly, with courteous glance, call man to destruction.

They are the enemies of faith, the brothers of shaitān; ignorant of rules, the causer of injuries.

Before the Lord of both worlds, no devotion hath such a lofty degree as the repelling of this crowd and the uplifting of the foundations of their deceit and hypocrisy.

The men of submission (to repel these men of deceit and error) are:—

- (a) men of ḥudrat (power).
- (b) „ 'ilm (knowledge).

The men of ḥudrat act:—

by way of slaughter and of rapine; of chastisement and punishment; of denial and of banishment.

The men of 'ilm act:—

by manifesting deceit, hypocrisy and heresy.

Who, on one of these two ways, hath power, is by it ordered; by accepting it, rewarded; and by abandoning it, requited.

'Ilm-i-Kiyām (knowledge of God's standing as the slave's observer).

II. 5.

In the opinion of the ṣūfis, 'ilm-i-kiyām signifieth :—

A special 'ilm, wherein, in all movings and restings, outward and inward, the slave seeth God standing over him and observing him,

This sense is from the Qurān.

Hence, the slave keepeth himself adorned, outwardly and inwardly, with the garment of rules agreeing with the orders of God, and separated from the garment of opposition (to Him).

This is a precious 'ilm which, in ṣūfi,istic idiom, they call :—

'ilm-i-muraqaba.*

Who maketh it his inward habit, becometh delighted with all exalted maḳāms and precious ḥāls ; the reverence and the fear of God become his teacher in all affairs as Muḥammad hath said.

Sahl Abdu-l-lāh Tastarī mostly ordered his murīds by this 'ilm of precept ; and said :†—

Void of four things, be ye not.

- i. 'ilm-i-kiyām, that ye may—, in every ḥāl, witnesser and observer of you,—see God.
- ii. the service of devotion, that ye may ever keep yourselves established in confrimty with devotion to Him.
- iii. constantly ask God for the aid of His grace in respect of these two things, (i, ii).
- iv. persevere in these three things till death ; for, in these four things, are the good of this, and the next, world ; and happiness inwardly and outwardly.

'Ilm-i-kiyām is the zikr of the heart at the time of motion limbs and resolution of the heart in respect to :—

- (a) kiyām, on himself.
- (b) shuhūd-i-ḥaqq, „

So that in conformity with that ordered, the motion and the resolution may be.

This they call :—

- (a) zikr-i-fariḍa, the zikr of God's ordinance.
- (b) „ „ zabān, „ the tongue.
- (c) „ „ faḍilat, „ excellence.

Thus, they say :—

Yesterday is dead ; to-morrow is not born ; to-day is in the agonies of death.

Who is engaged in the zikr of the past and of the future is in destruction.

* See pp. 59, 64, 86, 114.

† To the end, is 'Abdu-l-lāh's discourse.

The safety and the salvation of the people is in their being engaged in the ordinance of the time ('ilm-i-ḳiyām), with the practice of the pleasurable deed. Because, in this ḥāl, theirs can be :—

breathing.
doing anything.

rest.
favour.

Than other 'ilms, this 'ilm is :—
more dear
„ strange
„ profitable.

Yours the service of that in surety whereof are included perpetual country and constant favour.

Who perpetually seeketh this fortune without preface, maketh severance of connections ; without shunning the society of strangers, patience as to the opposition of nafs appeareth not.

'Ilm-i-ḥāl (knowledge of the mystic state).

II. 6.

Of the special ṣūfī,istic 'ilms, one is :—
'ilm-i-ḥāl.

which consisteth—

in regarding the heart and considering the mystery of that state (which is between the slave and the Lord) by equalling the increase and the loss ; by levelling powerfulness and feebleness by the touch-stone of proof, so that by observing truths and by preserving rule he may establish ḥāl.

For, there is a rule for every ḥāl in respect to its own nafs, according to :—

- (a) the time.
- (b) „ maḳām.

Thus from the ḥāl of riḳā, in respect to its nafs, is a rule,—the rest of nafs.

As to the calamities arising from God's order, according to the time when calamity :—

- (a) increaseth is a rule,—the performance of thanks so long as the increase of the ḥāl of riḳā and the folding of nafs in the folds of despair are not confirmed until the quality of independence and of pride becometh not evident.
- (b) ceaseth is a rule—asking God for help so that He may open the door of advance and of increase ; may preserve nafs from motion ; and (for desire of increase) may into the slave's heart, bring a desire shauḳ-exciting, and a shauḳ, affliction-mixing.

For the increase of the ḥāl of riḳā is another order and rule in the stage—

- (a) of concordance (with the orders of God),—riḳā and joy.
- (b) of opposition,—denial and grief.

In each of these two stages, contrary to the rule of increase, is a rule for the decrease of the ḥāl of rīza.

Who regardeth the form of his own state between him and the Lord, according to its rule, according to every time and stage, is preserved; and, to the maturity of perfection and to the stage of men (devoted to God), reacheth.

Who is careless of it is not secure of the robbers of the Path. This is an employment wherein if his life be expended, not discharged is its due.

The holy travellers of this Path are separate according to difference of power of capacity and of weakness thereof.

Some, in their nafs, know this difference of circumstances (joy and sorrow) and thereby discriminate between their increase and decrease.

Momently, in respect of a former moment they discover the difference of their ḥāl.

Some discover this change at times; some in hours; some in days.

Sahl Ābdu-l-lāh-i-Tastarī hath said :—

Safety, the slave gaineth not, save when he is learned in his ḥāl and forgetteth it not; and, by it, is obedient to God.

They asked saying :—

What is the 'ilm-i-ḥāl?

He said :—

Whose state with God is the abandoning of will and the negation of desire, ever regardeth this ḥāl according to exigency; and ever abandoneth design; whenever in himself, he findeth inclination to a plan, he denieth it; what knoweth he but that it is the repeller of his ḥāl.

Sahl hath by the abandoning of will made the speciality of the 'ilm-i-ḥāl; because loftier than it, is no ḥāl.

'Ilm-i-yākīn (knowledge of certainty).

II. 9.

'Ilm-i-yākīn (the knowledge of certainty) signifieth—

The revelation of the light of ḥaḳīkat in the state of concealment of humanity by the evidence of wajd (ecstasy) and of zaḳḳ (delight), not by the guidance of ʿaql (reason) and ḥadiṣ (report).

They call this light :—

(a) beyond the veil,—the light of faith.

(b) through „ „ yākīn.

Verily, not more than one light—the light of faith,—is there when it becometh the heart's agent.

Without the veil of humanity, it is the light of yākīn. As long as a residue of existence is, ever the cloud of the qualities of humanity go rising from the soul of humanity; and covereth the sun of ḥaḳīkat (truth).

Sometimes, it becometh scattered; and by way of wajd, the heart from the flashing of the light gaineth zaḳḳ, as the cold-stricken one, on whom suddenly shineth, the sun's light from its splendour and warmth gaineth zaḳḳ (delight).

Regard the sun as the ḥaḳīkat-i-ḥaḳāīk (the truth of truths) ; its light, like the flashing of ḥaḳīkat, shining from outside the veil of the light of safety, manifested through the veil of the light of yaḳīn ; and the cold-stricken one, like that one veiled with the qualities of humanity in the light of faith.

Then is the light of faith ever firm ; the light of yaḳīn, sometimes flashing and bright, as in the ḥadīṣ.

Yaḳīn hath three degrees. Thus, as to the sun's existence, a person is void of doubt:—

- i. by seeking guidance from beholding the sun's splendour and understanding its heat.
This is 'ilm-i-yaḳīn.
- ii. by beholding the sun's body.
This is āinu-l-yaḳīn.
- iii. by the dispersing of the eye's light in the sun's light.
This is ḥaḳḳu-l-yaḳīn.

Then—

- (a) in 'ilmu-l-yaḳīn, it is known, verified and evident.
- (b) „ āinu-l-yaḳīn, it is manifest and witnessed.
- (c) „ ḥaḳḳu-l-yaḳīn, a double way ariseth in consequence of—

the witnesser.	the looker on.
„ witnessed.	„ looked „

Thus, the seer becometh the eye ; the eye, the seer.

In the ḥāl of the residue of the composition, this sense (like lightning that cometh into flash and immediately expireth), appeareth not more than a moment to the perfect and to those joined with God.

If an hour it be left, the thread of composition looseneth ; and the way of existence ariseth (and departeth).

Of yaḳīn—

- (a) the root is 'ilmu-l-yaḳīn.
- (b) „ branches are āinu-l-yaḳīn and ḥaḳḳu-l-yaḳīn.

Faith hath many degrees, whereof one is yaḳīn.

Yaḳīn giveth the heart freedom from the perturbation of doubt : it, the shār' hath called faith as in the ḥadīṣ.

What by way of adducing reasonable proof becometh known is far from 'ilm-i-yaḳīn ; because :—

- (a) that (the adducing of reasonable proof) is the 'ilm of adducing proof.
- (b) this (yaḳīn) „ „ ḥāl.

Not all at once, save by the rising of the sun of ḥaḳīkat, becometh the darkness of doubt removed.

Nafs (essence).

III. 2.

Nafs hath two meanings :—

- (a) nafs-i-shay (the nafs of a thing) which is the *ẓat* (essence) and the *ḥaqīqat* (truth) of a thing. Thus they say :—
 “By its own nafs, a certain thing is standing.”
- (b) nafs-i-nātiqa-i-insāni (the human rational nafs) which is the abstract of the graces of the body, which they call—the human natural soul, and a luminosity (which is bestowed on it from the lofty human soul) by which luminosity the body becometh the place of revelation of iniquity and of piety, as the *Qurān* hath said.

The ma'rifat of nafs is in all qualities difficult, for nafs hath the nature of the chameleon.

Momently appeareth a different colour; hourly cometh forth another form. It is the *Hārūt* of the *Bābil* of existence; momentarily, another vanishing picture on water nafs expresseth, and beginneth another sorcery.

Hints as to the ma'rifat of nafs are (found) in the links and conditions of the ma'rifat of God.

The recognising of nafs in all its qualities, and the reaching to a knowledge of it is not the power of any created thing. Even so difficult, is the reaching to the substance of the ma'rifat of God; and even so, to the ma'rifat of nafs, as *Alī* hath said.

The names of nafs are :—

- | | | |
|-----------------|-------------|-----------------------|
| nafs-i-ammāra, | imperious | nafs (concupiscence). |
| „ „ lawwāma, | reproaching | „ |
| „ „ muṭma,inna, | restful | „ |

They call nafs :—

- (a) nafs-i-ammāra
 At the beginning, as long as under its sway, is existence.
- (b) nafs-i-lawwāma.
 In the middle when obedient to the heart's sway it becometh, while is left yet some residue of the nafs of obstinacy whereon it ever reproacheth itself.
- (c) nafs-i-muṭma,inna.
 At the end, when extirpated from it, become the veins of contention and of abhorrence; when from contention with the heart it gaineth rest, and becometh obedient to order; when to *riḏā* becometh changed its abhorrence.

In the beginning, when nafs is yet firm in the dwelling of nature, it ever wisheth to draw to its own low dwelling the *rūḥ* (soul) and the heart from the lofty region; and ever giveth to itself in their sight the splendour of a new decoration. As a broker, *shaiṭān* adorneth the worthless majesty of nafs; and restless for it maketh souls and hearts, so that he may make low the exalted soul, and polluted the purified heart.

Thus have said :—

Sahl *Abdul-lāh*.
Abū Yazīd.
Junid.

The crowd who consider rational nafs and heart to be one, do so because at the end, they find nafs described with the description of rest and contentment (the specialities of the heart).

The suspicion is that between the heart and rational nafs is no difference.

Nafs-i-muṭma,inna is indeed another nafs. They know not that it is verily nafs-i-muṭma,inna, which is stripped of the garment of vagrancy, and clad in the honour-robe of rest and of riḏā; and which hath taken the heart's colour.

Whenever, nafs-i-ammāra taketh the heart's colour, the heart also taketh the soul's colour (and pursueth good deeds).

On some of the qualities of nafs.

III. 3.

The source of the blameable qualities in man is nafs: the source of the laudable qualities is rūḥ (the soul).

The blameable qualities of nafs are ten :—

1. hawā (desire).

Nafs desireth to advance as to its desires; to place in its bosom the desires of nature; to bind on its waist the girdle of its consent with desire and to hold God in partnership, as saith the Kalām-i-Majīd.

This quality departeth not save by austerity and by love for God.

2. nifāk (hypocrisy).

In many outward states, nafs is not concordant with its interior; not one before it, is man's being absent or his being present.

In man's presence, nafs praiseth and displayeth sincerity; in his absence,—just the contrary.

This quality departeth not save by the existence of sincerity.

3. riḡā (hypocrisy).

Ever in its bond, is nafs that, in man's sight, it may keep itself adorned with laudable qualities (though in God's sight through hypocrisy they are blameable) :—

abundance of property and boasting thereof.
pride.

violence.
independence.

Whatever is reprehensible before the people, nafs shunneth and concealeth,—though in God's sight it be laudable:—

fakr (poverty)
submission
humility

Laudable in God's sight; reprehensible in the people's.

This departeth not save by knowledge of the paltry worth of the people as Junid and Abu Bakr Warāk have said.

Nafs is a hypocrite like unto fire that revealeth the good quality (light), and concealeth the bad quality (consuming).

Although nafs revealeth the beautiful and concealeth the ugly,—it is not concealed save to those of defective vision.

It is like unto an old woman detestable of appearance, who adorneth herself with sumptuous apparel of varied colour and with henna. Only to boys, doth that decoration appear to be good; to the wise, abhorrence increaseth.

4. The claim to Godship, and obstinacy against God. Nafs ever desireth that people should praise it; should obey its orders; should love it above all; should of it be fearful and display the bond of dependence upon its mercy.

Thus against these orders, God cautioneth His own slaves.

These qualities depart not save by the glory of the qualities of God.

5. Pride and self-beholding.

Nafs ever looketh at its own beauteous qualities; regardeth with contentment the form of its own hāl. The paltry benefaction that from it occurreth to another, it exalteth; for years forgetteth it not; and regardeth him as being immersed in obligation.

If to nafs, great benefaction cometh, it regardeth it as paltry and almost forgetteth it.

This is of the number of deadly sins as Muḥammad hath said, and as is entered in the ḥadīṣ.

This departeth not save through self-contempt.

6. Avarice and parsimony.

Whatever chattels of goods and of desire it gathereth, it letteth not go save through pride, or through fear of poverty (in the future).

When this quality is strong in nafs, from it springeth envy; for envy is the breeding of miserliness for the property of others.

If it see another with special favour, it seeketh his decline; when it gathereth power, hate appeareth.

Him, who with itself gaineth equality in affluence; whom it seeth distinguished for an excellence, whom it regardeth as the cause of a favour being refused,—his destruction, nafs ever desireth.

This departeth not save under the power of the light of yaḳīn.

7. Greediness and asking for more.

Nafs is ever in prolonged delights, and restricteth not itself. Never becometh full the stomach of its need.

It is like the moth that with the candle's light contenteth not itself; by understanding the injury of its heat it becometh not warned; and casteth itself on the body of the fire so that it becometh consumed.

As nafs suffereth calamity, so its greed for delight becometh greater.

This departeth not save by wara' (austerity) and by taḳvā (piety).

8. Levity and light-headedness.

Nafs resteth on nothing. When thoughts of lust and of desire arrive, it putteth not in the first place steadiness or delay; it immediately desireth to enact it; therefore in their (proper) place evident become not rest and motion. For its desire, it displayeth celerity.

The sages have likened it to the spherical globe which they place in a court, plain and smooth. It is ever in motion.

This departeth not save by patience.

9. Haste to fatigue.

To nafs, fatigue of things quickly appeareth; and to it showeth the false idea that its being up-plucked from the present state and its being employed in a following state—will be its rest.

It knoweth not that the guidance of ideas like to these will never convey it to its idea. Mostly, the form of occurrence is contrary to its purpose.

If it gain success, then everything that was pleasing becometh abhorrent to it.

From this calamity it is impossible to escape save by the establishing of the ordered thanks (to God).

10. Negligence.

As towards desires is haste, so towards devotion and good deeds is slothfulness. This disease departeth not save by great austerity and rigorous effort, which fighteth nature by coldness and dryness; and maketh it acceptable of order and gentle and smooth like tanned skins.

To each of these qualities of nafs, physicians of nafs (prophets and holy men, their followers) have applied a remedy.

These ten qualities are the mother of qualities, wherefrom many other qualities are derived.

The roots and the branches of lustful qualities are all sprung from the root of the creation of nafs. That is the four natures:—

heat.	|	wetness.
cold.	|	dryness.

Ma'rifat-i-rūḥ (deep knowledge of the soul).

III. 5.

The ma'rifat of the soul and the majesty of its understanding is lofty and inaccessible. Not attainable, is its acquisition with the noose of reason. It is a simurgh that hath its nest on the Ḳaf (Caucasus) of majesty ; and as the prey of understanding entereth not the dwelling of writing.

It is a jewel that hath risen from the abyss of the ocean of grandeur ; not possible, is the writing of its qualities by the scale of conjecture.

The Lords of revelation and the Masters of hearts (who are prefects of the mysteries of the hidden, and who have become free from the following of desire and from the servitude of nafs) have grudged explanation save by hint.

The most honoured existence, and the nearest evidence to God,—is the great soul* which to Himself God hath joined.

Great Ādam, the first khālifa, the interpreter of God, the key of existence, the reed of invention and the paradise of souls,—all signify the qualities of rūḥ (the soul) ; and the first prey that fell into the net of existence was the soul.

The will of the ancient one assigned it to His own khilāfat in the world of creation ; entrusted to it the keys of the treasures of mysteries ; dismissed it for sway in the world ; opened to it a great river from the sea of life,—so that ever from it, it might seek aid of the bounty of life ; might add to the parts of the universe ; might convey the form of divine words from the establishment-place of collection (the Holy Existence) to the place of separation, (the world) might give, with the essence of abridgment, dignity in the essence of division. To it, God gave two glances of divine blessing :—

(a) One for beholding the majesty of ḳudrat.

(b) The other „ „ beauty of ḥikmat.

The first glance signifieth natural reason ; its result is love for God.

The second glance signifieth reason, common and low ; its result is wholly nafs.

Every bounty, the aid whereof the soul of increase seeketh from the essence of collection (God),—worthy of it, universal nafs becometh.

By reason of active deed, of passive deed and of power, of weakness,† the attribute of male and of female appeareth ; in the soul of increase and universal nafs,—the custom of love-making became confirmed by the link of temperament ; by means of marriage, the races of worlds became existing ; and by the hand of the midwife of Fate appeared in the apparent world.

Then all created beings are the outcome of nafs and of rūḥ (the soul).

* See the Qurān, P. D. ; XVII, 87.

† The male qualities are :—the active deed and power.

„ female „ „ —the passive deed and weakness.

Nafs is the result of rūḥ; rūḥ, of order. Because by His own self, without any cause (where to the order is the hint) God created the soul; and by means of rūḥ, (whereof creation is the hint) the crowd of created beings.

Since it is necessary that every khalifa should be the comprehender of varied qualities, He clothed the God-like grace and the endless bounty of the soul, in the khilāfat of creation, with the honour-robe of all names, and with the qualities of His own beauty and grandeur; and made it honoured in the chief seat of creation.

When the circle of causing to create reached accomplishment, in the mirror of the existence of dusty Ādam, the soul became reflected; and in it, all the names and God-like qualities illuminated.

Spread abroad in lofty places, became the rumour of Ādam's khilāfat; and on the mandate of his khilāfat came this royal seal; on the standard of his blessing, became revealed this Qurānic verse:—"To Ādam, all names He made known."*

In the grasp of his sway, they placed the gate of subduing and the eye of decreeing.

For his adoration, they ordered the angels; for that tranquillity (collectedness) was not the angels'.

Some of the angels are in the stage:—

- (a) of jamāl (beauty) only; they are the angels of kindness and of mercy.
- (b) „ jalāl (grandeur) „ „ „ „ wrath, of mercy, and of vengeance.

By all names, Ādam knew God; but the angels only by that name, which was their stage.

The existence in the material world:—

- (a) of Ādam became the stage of the form of rūḥ in the hidden world.
- (b) of Ḥavvā (Eve) „ „ „ „ nafs „ „

Ḥavvā's birth from Ādam is like unto the birth of nafs from rūḥ (the soul); and the effects of the marriage of nafs and rūḥ, and the attraction of male and of female, became assigned to Ādam and Ḥavvā.

Like to their issuing from rūḥ and nafs, came into existence the atoms of progeny (which were a deposit in Ādam's back-bone) by the union of Ādam and Ḥavvā.

The existence of Ādam and Ḥavvā became the exemplar of the existence of rūḥ and nafs.

In every person of mankind, another exemplar becometh—by the union of rūḥ (in part) and of nafs (in part) transcribed from the exemplar of Ādam and Ḥavvā.

Became produced the birth:—

- (a) of the heart from the two (soul and nafs).
- (b) of the form of the male of the sons of Ādam from the form of the universal soul.
- (c) „ „ „ female from the form of universal nafs.

* The Qurān, II, 31.

In the form of the female, no prophet hath been sent. Because by reason of sway in the souls of men; and by its effects in creation, prophecy hath the attribute of the male; and the means of revealing the mystery of prophecy is the soul suitable to the form (of man).

Jam' (collected) and tafraḳa (dispersed).

IV. 2.

In the idiom of the ṣūfīs :—

jam' signifies :—

- (a) the repelling of structures (creation).
- (b) „ dropping „ additions (worldly advantages).
- (c) „ withdrawing shuhūd-i-ḥaḳḳ from creation.

tafraḳa signifies—

- the accepting of structures (creation).
- „ confirming of devotion and of Godship.
- „ separating of God from creation.

Jam' without tafraḳa is impiousness; tafraḳa without jam' is uselessness; jam' with tafraḳa is the very truth, for it hath the order of jam' joined to souls, and of tafraḳa to forms.

As long as the soul and the body are linked, the union of jam' and tafraḳa is of the requisites of existence.

The true Ārif is ever joined :—

- (a) to rūḥ (which is the dwelling of mushāhida) in the essence of jam'.
- (b) to the body (which is the instrument of strife) in the maḳām of tafraḳa.

Thus have Junīd and Wāsiṭi written.

This state, the ṣūfīs call jam'u-l-jam'.

In devotion, who looketh :—

- (a) at his own acquisition, is in tafraḳa.
- (b) „ God's grace, is in jam'.
- (c) „ neither himself nor at his own deeds, is in jam'u-l-jam' (wholly effaced).

Thus Abū Āli Daḳḳāḳ and Junīd have said.

Jam' signifies :—

- the veiling and the concealment of the people in the superiority of zuḥūr va shuhūd-i-ḥaḳḳ (revelation and manifestation of God).

tafraḳa signifies :—

- the veiling and the concealment of God in the shuhūd-i-wujūd-i-ḥaḳḳ (manifestation of the existence of creation).

Tajallī (epiphany) and Istitār (being hid).

IV. 3.

Tajallī signifieth :—

- the manifestation of the sun of the ḥaḳīqat of God out from the clouds of humanity.

Istitār signifieth :—

the cloud of the light of ḥaḳīkat in the revelation of the qualities of humanity.

Tajallī is of three kinds.

1. Tajallī-i-zāt.

Its mark (if of the holy traveller's existence something hath remained) is the fanā (effacement) of zāt, and the annihilation of qualities in the glories of their lights. They call it "falling into a swoon," as was the state of Mūsā, whom (by beholding tajallī) they took out of himself and effaced.

When from God, he sought the appearance of zāt,* he had not yet after fanā reached baḳā; in conformity with the guidance "let me see," at the time of the tajallī of the light of zāt* on the Tūr of the nafs of his existence,—the residue (which is the seeker of manifestation) of the qualities of his existence became effaced.

If from the residue of his existence, fanā be wholly separated; and after the fanā of existence, its truth be joined to absolute baḳā (God),—he seeth, by the light of the eternal, the zāt of the eternal.

This is an honour-robe that they specially gave to Muḥammad; and is a draught that they caused him to taste.

From desire for this cup, they cause to drop a draught into the jaw of the soul of the special ones of his followers.

This sense demandeth the exaltation of the walī (saint) above the nabī (prophet).

For the walī gaineth this rank not of himself,—nay by the perfection of his following the prophet.

2. Tajallī-i-ṣifāt.

If the Ancient Existence display tajallī :—

(a) with jalāl, he is (on account of His glory, ḳudrat, and force) in *khushū'* and *khuzū'* (humility of heart and of limbs).

(b) with jamāl, he is (on account of His mercy, grace and blessing) joyous and loving.

The zāt of the Eternal changeth not; but according to exigency of will, contrariety of capacity, are evident sometimes outwardly jalāl (grandeur) and inwardly jamāl (beauty); and sometimes the contrary thereto.

3. Tajallī-i-af'āl.

This signifies;—

The averting of one's glance from the deeds of other people; from them, the severing of additions of good and of evil, of profit, and of loss; the moderating of their praise and blame; of their acceptance and rejection (of one).

For the bare manifestation of divine deeds dismisseth to themselves the people from the addition of deeds.

* This is the zāt of God.

To the holy traveller in the stages of travelling come in order :—

- i. tajallī-i-af'āl.
- ii. „ şifāt.
- iii. „ zāt.

Deeds are the effects of qualities ; and, enfolded in zāt, are qualities.

For the people, deeds are nearer than qualities ; and qualities, nearer than zāt.

They call :—

- (a) the shuhūd-i-tajallī-i-af'āl (the manifestation of the glory of deeds), the muḥāzira (the being present).
- (b) „ shuhūd-i-tajallī-i-şifāt („ „ „ qualities), the mukāshifa (the manifestation).
- (c) „ shuhūd-i-tajallī-i-zāt („ „ „ zāt), the mushāhida (the beholding).

They call :—

muḥāzira, the ḥāl of hearts.
 mukāshifa, „ mysteries.
 mushāhida, „ souls.

Cometh truly mushāhida from a person, who is standing in the existence of the witnessed (God), not in his own. For the power of the glory of the light of eternity (God) is not of accidents (ḥādīs).

So long as in the witnessed, the shāhid (witnesser) is not effaced ; and in it cometh not left, His mushāhida one cannot make.

After beholding the effects of the flame of separation, and the violence of desire on Majnūn's state, a party of the tribe of Majnūn interceded with the tribe of Lailā, they said :—

“What would it be if, a moment, Majnūn's eye become illumined and anointed
 “with the sight of Lailā's beauty?”

The tribe of Lailā said :—

“To this extent is no harm. But Majnūn himself hath not the power of behold-
 “ing Lailā.”

At last, they brought Majnūn ; and uplifted a corner of Lailā's tent.

Immediately his glance fell on the fold of Lailā's skirt,—senseless he fell.

In short :—

The glory of God is the cause of the people being veiled ; His being veiled is the cause of manifestation (of glory) of the people.

When God becometh glorified :—

(a) in His own deeds,—in them, the deeds of the people become veiled.

(b) in His *zāt*,— in it, the *zāt*, the qualities, and deeds of the people become veiled.

For the welfare of the world of *ḥikmat* and for enlarging the effects of mercy on His own special ones,—the Absolute Wise one (God) leaveth the residue of the qualities of lusts (which are the source of being veiled), so that, for them and for others, there may be mercy.

For them (the special ones),—

that by the occupations of lusts, they may remain persevering ; and by permanency may acquire nearness (to God).

For others (the people in general),—

that annihilated in the essence of *fanā*, and immersed in the sea of *jama'* they may not become ; and that to others their existence may become a source of profit.

Some of the 'Ulamā (who are *ṣūfīs*) have said :—

The *istighfar* of Muḥammad is the demand for this veil in order that he may not be immersed in the sea of *shuhūd* ; and that, by him through the link of humanity, men may be benefited.

Wajd (rapture) and Wujūd (existence).

IV. 4.

Wajd (*wajdān*) signifieth :—

(a) an event that from God arriveth, and turneth the heart from its own form to—great grief, or to great joy.

(b) a state wherein all the (mortal) qualities of the *wājid* become cut off ; and his nature becometh painted with joy.

The *wājid* (possessor of *wajd*) signifieth :—

One who hath not yet come forth from the veil of sensual qualities ; and is, by his own existence, veiled from God's existence.

Sometimes in the veil of his existence, appeareth an opening whence a ray from the light of God's existence shineth and helpeth him. After that the veil becometh folded ; and *maujūd* (existence), lost.

Wajd is intermediate between the preceding disappearing and the following disappearing (of *maujūd*).

Wujūd signifieth :—

(a) that in the superiority of the light of the *shuhūd* of *maujūd* (the existence of God), *wujūd* and *wājid* become lost and naught.

(b) the quality of *muḥḍaṣ* (accident).

(c) „ existence of the quality of *Qadīm* (the Ancient One, God).

As Zu-n-Nūn hath said.

When, out from his own existence, the possessor of *wajd* is not effaced,—he is *wājid* ; and standing in him, is *wajd*.

When out from his own existence, the possessor of wujūd is wholly effaced ; and in the existence of maujūd is left standing—he is the zāt of maujūd (the existence of the existence of God) not the zāt of wājīd (or the zāt of the slave).

Wājīd signifieth :—

One who is the disappearer of his existence.

Thus, hath Shiblī said.

Who, by the appearance of his own wajd, becometh veiled from the seeing of the wajd of the maujūd (the existence of God),—in him joy cometh.

Who, by seeing the wajd of maujūd (the existence of God), becometh deprived of the appearance of his own wajd,—from him descendeth the possibility of joy.

Thus, hath Junīd said.

Wajd is the preface to wujūd.

In victory over the fortress of human wujūd (existence) every wajd is like to a manjanīk (catapult) established by the attraction of the divine world, so that, when the fortress of wujūd (existence) is subdued,—it becometh the wajd of wujūd.

The end of wajd is the beginning of wujūd. That is—

The wujūd of wajd is the cause of the wājīd's being deprived of existence, which is the condition of the wujūd of maujūd (the existence of the existence of God).

Thus have said :—

(a) Abū-l-Ḥusain-i-Nūrī.

(b) Shiblī.

The taking away of the addition of wajd to self is the essence of accepting tauḥīd ; and its addition to self is the essence of denying (tauḥīd).

Thus hath Bāyizīd said.

As wajd is the preface to wujūd, so tawājjud (wajd-making,) is the preface to wajd.

Tawājjud signifies :—

The asking for, and the attracting of wajd, by way of—

(a) tazakkur (repeating),

(b) tafakkur (reflecting).

(c) sincere resemblance to the man of wajd (in motion and in rest).

Although apparently tawājjud is preparation ; preparation is the opposite to sincerity, yet since the resolution of the mutawājīd, in this form of tawājjud, is wholly inclination for acceptance of the aid of divine bounty ; and (is) true offering for snuffing up divine odours,—it is not contrary to sincerity.

Thus, the sharī'at hath permitted and ordered.

The description of the man—

(a) of the beginning is tawājjud.

(b) „ path „ wajd.

(c) „ acquisition „ wujūd.

On Waḳt (period) and Nafas (moment).

IV. 6.

To waḳt, ṣūfīs assign three meanings.

Waḳt may mean :—

a quality such as ḳabḻ (contraction), baṣṭ (expansion), sorrow or joy,—that prevaieth over the slave,

From exceeding superiority of ḥāl, the possessor of this waḳt cannot understand another ḥāl.

So the possessor of the ḥāl of ḳabḻ, with the superiority of the ḥāl, is so impressed and filled that he findeth an impression neither from the passed baṣṭ, nor from the coming baṣṭ. All his time, he seeth the waḳt-i-ḥāl; over the ḥāl of others, according to his own ḥāl, is his own sway which thus becometh the source of error.

Every ḥāl concordant with his own ḥāl, he decreeth as to its truth; otherwise, as to its falsity.

In this explanation, the sense of waḳt is genrcal,—both for the holy traveller, and for him who is not.

Waḳt may mean :—

A ḥāl that, by assault, appeareth from the ghaibat (the hidden); taketh by the superiority of its sway the holy traveller from his own ḥāl; and maketh him submissive to its own order.

Special to the holy traveller, is this waḳt and is a hint to the saying—

“Son of his time is the ṣūfī.”

When they say “by the decree of waḳt,” they mean :—

That, by God’s will, out of his own will, he is seized and veiled.

In respect of the order of “other than God,”—who showeth contentment, cometh into strife (with God); and by its influence, is subdued.

Hence they have said—

“Waḳt is the slaying sword.”

The sword hath two qualities,—one soft and smooth; the other the keen, cutting edge. Who displayeth to it softness and rubbeth it with gentleness—findeth from it softness; who displayeth to it roughness suffereth the wound of its violence.

Even so waḳt hath two qualities—gentleness and wrathfulness.

Agreement and concordance with it who maketh, enjoyeth its grace; repulsion and opposition to it, who maketh, becometh overpowered by its violence.

By the passing of God’s purpose, waḳt, is over all purposes and states the prevailcr; and, according to its own decree, fashioneth them—like the sword, the severer.

Waḳt may mean—

The present time, which is middle, between the past and the future.

They say :—

“Master of waqt is such a one.”

That is :—

Being engaged in the performance of recitations of the present time, solicitude for a thing (which at that time may be important and best) keepeth him engaged from mention of the past, and from thinking of the future. Thus, his time, he loseth not.

In this waqt, decline is not passed save in connection with holy travellers, to whom, by reason of the talwīn of ḥāl, this waqt is sometimes existent and sometimes lost ; and who, into the volume of credit, bring not the account of their own life save at the time when waqt is existent.

For those joined to God and for the companions of tamkīn, this waqt is constant ; and to it the path of decline is closed.

Thus, hath Shiblī said,

The possessor of this waqt is issuer from beneath the sway of ḥāl.

In the second sense, waqt is not powerful in him. Nay, he is powerful in waqt in the sense that he keepeth all waqt engaged in important affairs.

Some ṣūfis call the possessor of waqt :—

The father of waqt, not the son of waqt.

Nafas signifieth :—

The succession of ḥāl of mushahida (manifestation), whereto is joined the life of hearts of men of love, which is like unto the succession of breaths, whereto is conditioned the permanency of the life of bodies.

If for a moment from the path of the heart, the succession of fresh breath be cut off,—from the volume of natural heat, it becometh inflamed ; if for a moment, from the essence of the desirous heart, the succession of shuhūd,—from the violence of its thirst and rage, it consumeth with desire.

The difference between waqt (in the second sense) and nafas is this :—

Waqt is a ḥāl in the place of languor and of stoppage ; and an event in the pursuit, and in the observing, of mushahida (manifestation) and of ghaibat (concealment).

Nafas is a ḥāl ever free from languor and stoppage. Hence they have said :

Waqt for the beginner, for the finisher, nafas.

Shuhūd (being present) and Ghaibat (being absent).

IV. 7.

Shuhūd signifieth :—

Being present. With whatever the heart is present, shāhid (witness) of it, it is ; and that thing is mashhūd (witnessed) by it (the heart).

If the heart be present with God, it is shāhid (witness) of God : if the heart be present with the people, it is shāhid of the people.

The way of sūfis is :—

to call the mashhūd (witnessed) shāhid (witnesser) ; because with whatever the heart is present, that thing also is present with the heart.

For the sake of the unity of God and the plurality of the people, they mean :—

- (a) by shāhid (singular) God.
- (b) „ shawāhid (plural) the people.
- (c) „ shuhūd (singular) being present with God ; for ever is their heart shāhid (witness) of, and hāzīr (present) with, God.

Men of shuhūd are two parties :—

- (a) the companions, of murakaba (fearful contemplation).
- (b) „ lords of mushāhida (manifestation).

Ghaibat is a description opposed to shuhūd :—

- (i) the blameable ghaibat, opposed to shuhūd-i-ḥaḳḳ.
- (ii) „ laudable ghaibat, opposed to shuhūd-i-khaḳḳ which (through the superiority of the shuhūd-i-ḥaḳḳ) is of two kinds :—
 - (a) the ghaibat of beginners ; the ghaibat of things felt.
 - (b) „ ghaibat of the middle ones ; the ghaibat of his own existence ; this is the limit of ghaibat and the beginning of fanā (effacement).

The stage of “the last ones” is outside the ḥāl of ghaibat. For ghaibat is the ḥāl of that one, who hath not freed himself from the narrow place of existence ; nor reached the amplitude of Absolute Existence (God) ; nor gained the limit as to ghaibat (the being hidden) and as to shahādāt (the being present).

Men of blameable ghaibat are hidden from the shuhūd-i-ḥaḳḳ by the shāhid of the people : men of laudable ghaibat are hidden from the shuhūd-i-khaḳḳ by the shāhid of God.

To the man of perfection, they conceal neither the shuhūd of God from the people ; nor the shuhūd of the people from God.

The observing of rules and the following of shuhūd and of laudable ghaibat is for holy travellers and for men of talwīn.

For those joined to God and for the established ones at rest is no ḥāl save constant shuhūd-i-ḥaḳḳ. For them is no ghaibat, laudable or blameable.

At the beginning of the superiority of ḥāl, and at the time of manifestation of the good news of the morning of revelation, Shibli went before Junīd ; and present, was Junīd's lawful spouse.

She wished to go behind the screen. Junīd said :—

Shibli is ghāib (hidden) ; be thou in thy place.

Even as Junīd was speaking to her, Shibli wept.

To his wife, Junīd said :—

Now thou shouldest be concealed, for to sense Shiblī hath come.

The state of beginners is :—

Ghāibat from the people in shuhūd of the beloved ; from out of it, “the last ones” have passed.

The tale of Zulaikha (Potiphar's wife), who, in love for Yūsuf, had the degree of tamkīn ; and in shuhūd of him became not ghā'ib from the senses as her companions and reprovers (yet beginners in love for Yūsuf and in the shuhūd of his beauty), who, by the force of the ḥāl of shuhūd for him, were ghā'ib from the senses ; and were unaware of the cutting of their own hand (through the passion of love for him).

Tajrīd (outward separation) and Tafrīd (inward solitude).

IV. 8.

Tajrīd signifieth :—

Outwardly abandoning the desires of this world ; and inwardly rejecting the compensation of the next world and of this world.

The true mujarrad :—

is one, who as to tajarrud* (tajrīd) from the world is not the seeker of compensation ; nay the cause of tajarrud is propinquity to God.

Who outwardly abandoneth request of the world ; and for it expecteth compensation, in this fleeting world, or in the next world,—freed from the world, verily hath not become ; and is in the place of exchanging and trafficking.

In all his devotions, by worship only his gaze is on the performance of his rights to God, not on compensation nor on other desire.

Tafrīd signifieth :—

the rejecting the increase of deeds of himself, and the concealing their appearance by regarding on himself God's favour and bounty.

Tajrīd is the abandoning of the expectation of compensations.

Because when he knoweth the grace of tajrīd and of devotion (to be) God's favour—not his own deed nor his own acquisition,—for it, he expecteth not compensation. Nay, immersed in God's favour, he seeth his own existence.

Tajrīd in form is not necessary to tajrīd ; for possibly, in abandoning, he may be expectant of a compensation. So tafrīd is not necessary to tajrīd ; for possibly, in abandoning hope of compensation, he seeth himself in the acquisition of entrance (to God).

Maḥv (obliteration) and Iṣbāt (confirmation).

IV. 9.

In the opinion of the ṣūfīs, maḥv signifieth :—

the obliterating of the slave's existence.

Iṣbāt signifieth :—

the confirming (after maḥv) of the slave's existence.

Related to the will of the Eternal, are maḥv and iṣbāt.

* See p. 93.

Maḥv hath three degrees :—

- (1) the lowest degree—the maḥv of blameable qualities and of dark deeds.
- (2) the middle degree—the maḥv of blameable and of laudable qualities.
- (3) the highest degree—the maḥv of zāt.

In opposition to every maḥv is an iṣbāt.

Near to each other, is the meaning of—

fanā (effacement).	maḥv (obliteration).
baḳā (permanency).	iṣbāt (confirmation).

The difference between maḥv and fanā ; between baḳā and iṣbāt, one cannot comprehend save by the aid of the kind Friend, and of gracious faith.

After the fanā of zāt,—

- (a) baḳā appeareth not.
- (b) iṣbāt is not necessary.

Thus the iṣbāt of agreeable qualities and of beautiful deeds is not necessary after the maḥv of misdeeds of natures and of the sins of deeds of the companions of purifying and of the Lords of glorying.

The fanā of deeds and of qualities becometh not wholly acquired save after the fanā of zāt ; but their maḥv is not restricted to the maḥv of zāt.

Maḥv and iṣbāt are generally (derived) from fanā and baḳā ; because they practise not fanā and baḳā, save in the maḥv of humanity and in the iṣbāt of Godship.

In the sense of maḥv, they use :—

saḥk (grinding), the effacing the essence of qualities.	
maḥk (abolishing),	zāt.
ṭams (effacing),	effects of qualities and of zāt.

Talwīn (change) and Tamkīn (rest).

IV. 10.

Tamkīn signifieth :—

perpetuity of manifestation of ḥaḳīkat by reason of the tranquillity of the heart in the place of nearness (to God).

Talwīn signifieth :—

the subjugating of the heart between manifestation and veiling by observing times, and by the pursuit of the ghaibat* of nafs, and its manifestation.

Possessor of talwīn, they call not :—

him, who shall not have passed beyond the qualities of nafs, nor reached to the world of the qualities of the heart, for talwīn is through the succession of varied states.

Possessor of ḥāl, they call not :—

him, who is bound in the qualities of nafs.

Then talwīn is possible for the Lords of hearts, who may not have traversed the world of qualities (of God), nor reached to (knowledge of) zāt ; because they are innumerable qualities.

* See p. 85.

Talwīn is possible where numbering is possible.

The Lords of revelation of *zāt* have passed the limit of talwīn and reached to the stage of tamkīn; because in *zāt* by reason of His unity change appeareth not.

Escape from talwīn is for that one whose heart ascendeth from the stage of the heart to the stage of the soul; cometh forth from beneath the sway of the numbering of qualities; and becometh a dweller in the open space of propinquity to *Zāt* (God's existence).

When, from the stage of the heart to the stage of the soul, the heart arriveth,—from the stage of nafs to the stage of the heart, nafs emigrateth.

Talwīn (which before was the heart's) becometh in this stage the accident of nafs through—

ḵabẓ (contraction)

bast (expansion)

sorrow and joy.

fear and hope.

Nafs becometh the *ḵhalīfa* of the heart of the possessor of talwīn.

By reason of the light of manifestation and the certainty of the existence of this talwīn not being veiled,—this talwīn is verily not the reviled tamkīn.

So long as the custom of humanity is left, impossible is it that out of nature change should be wholly obliterated; but change excludeth not the possessor of tamkīn from the stage of resting.

The Aurād (prayer-exercises) and the Kalimā-i-shāhādat (the creed).

VII. 2.

On his tongue, the slave should urge the two shahādat (witnessings) saying :—

I declare no god but God; I declare Muḥammad, His slave and prophet.

For the verifying of his own heart, he should witness to this confession.

The confession of shahādat is special; because, in respect to his own nafs, every confession is shahādat; the shahādat is not confession.

As every confessor is taken as to the confessed, so the confessor (of faith) is taken as to his own faith and questioned to the limits of the shar' as to his service.

The shahādat of confession is not the place of suspicion. Although confession is of the crowd of (mere) words, yet it is a most honoured column of deeds.

Because the meaning of :—

(a) 'amal (deed) is the use of the limbs upon the orders of the shari'at,

(b) ikrār (confession) is the use of the tongue in the creed of faith whereto most men are subjected.

The tongue is the interpreter and the witness of the heart, whose mystery it relateth; and to whose faith, it witnesseth.

The other limbs are interpreters and witnesses of the heart, whose mystery they relate; of whose ḥāl they give evidence.

This shahādat, they perform by the tongue of deed (not by the tongue of the mouth).

Thus the tongue hath inwardly a word, outwardly a deed ; all the columns have inwardly a word and outwardly a deed.

The limb that men use in the requisites of the shar', it, with the tongue of hāl, witnesseth to the existence of faith in their heart.

Ikrār and 'amal, each, is a witness to the existence of faith, not a part thereof.

Faith is verification by the heart ; confession, by the tongue ; action by the limbs.

This signifieth—

Not that the essence of faith is confession, or deed ; for faith alone is the verification of the heart. Confession and deed both are the marks, though it is possible that the witnessing of these two may be false :

as, in the case of hypocrites, in whom are strong confession and deed, while faith languid is.

But, because the base of rules is on outward things, the order in respect to the faith of one (for whom witnessing is made) is dependent upon the shahādat of these two witnesses ; and to it opposition declineth.

After the witnessing (shahādat) of witnesses the order in respect to one (against whom, witnessing is made) is incumbent upon the qazī, although the witnessing be suspicious.

Once Bilāl cast down in battle one of the infidels who presented the shahādat.

To it, Bilāl paid no consideration ; and separated his head from his body.

When he related this to Muḥammad, he was reproved.

He replied :—

O prophet ! his confession was from fear, not from faith.

Muḥammad said :—

How splitedest thou his heart ? How knowest thou that in his heart was no faith ?

Zuhd (austerity).

IX. 3.

Zuhd signifieth :—

- (a) the heart's turning away from the pleasure of the world's goods ; and shunning its desires.
- (b) the third stage of tauba (penitence) and of wara' (piety).

The holy traveller on the path to God at first forbiddeth his own nafs with the elephant-goad of sincere penitence from falling into difficulties as to sins ; to it, maketh straight the power of delights ; and maketh, with the polisher of piety, his heart pure of the rust of greed, so that therein may appear the verity of this, and of the next, world.

Therein, he seeth this world ugly and transitory, and therefrom turneth ; the next world, beautiful, and thereto inclineth.

The abandoning and the being alone is :—

- (a) for “the last ones,” not the necessity of the truth of zuhd.
- (b) „ “the first ones,” of the requisites of zuhd.

In praise of zuhd, for the distinguishing of pretenders from the sincere, most of the words of shaiḵs comprehend the necessity for abandoning property and delights.

There are three zuhds :—

- i. the zuhd of the common in the first rank.
- ii. „ „ „ „ special in the second rank is zuhd in zuhd. It signifieth—
Change of delight from the acquisition of zuhd which is the prop—of delight ; of the will of the slave ; and of his nafs being filled with delights of the next world.
By the fanā (effacement) of his own desire in the will of God, this sense cometh true.
- iii. the zuhd of the special of the special ones in the third rank, which is zuhd with God.
It is peculiar to the prophets and to other holy men ; and is in the world after the fanā of his own will by God’s will.

Zuhd is the result of ḥikmat and of the birth of knowledge.

In the application of zuhd, pleasure in the world is the result of ignorance, and the birth of the heart’s blindness as in the ḥadīs.

For the shunning of the fleeting world and for delight in the lasting world,—the zāhid hath laid on a sure foundation (God’s will) the foundation of his own work.

Thus, have Lukmān and Shibli said ; and so is it in the Ḥadīṣ.

Benefit by ḥaḳīkat is not the denial of the stage of zuhd, of its excellence, and of exaltation of the rules of effort ; but—through the humbling of zuhd in the glance of zāhids,—the purpose of ḥaḳīkat is the repelling of pride.

Fakr (poverty).

IX. 4.

At the stage of fakr (which meaneth taking possession of no chattels) the holy traveller of the path of ḥaḳīkat arriveth not, till he hath passed through the stage of zuhd (austerity).

For one who hath desire for the world although he hath no property, the name of fakr is illusory.

Fakr hath a name, a custom and a truth.

Its name is taking possession of no chattels despite desire ; its custom is taking possession of no chattels, despite zuhd ; its truth is the impossibility of taking chattels.

Since the man of ḥaḳīkat seeth by its means all things in the sway of the master of lands (God), he regardeth not lawful the consigning of property to others.

The faḵr :—

- (a) of men of ḥaḳīkat is a natural quality which,—despite having, or not having, chattels—becometh not changed. If, in their power, be the whole world, free from taking it they regard themselves.
- (b) of spectators who have found only an impression of the truth of faḵr ; in whose hearts its meaning hath not become enjewelled—is an accidental quality. By the accession of chattels they become changed, and of them regard themselves possessed.

For the sake of being numbered for excellence of faḵr, and for desire of the good of the next world, they shun wealth more than the man of wealth shunneth faḵr.

On the excellence of faḵr over wealth, and of wealth over faḵr, the man of meaning hath urged speech.

Faḵr—

- (a) is with “the first and the middle ones” more excellent than wealth.
- (b) „ „ “the end ones” equal to wealth.

Because wealth cannot deny them the sense of faḵr and its truth, as ʿAbdu-l-lah bin Jallād hath said. Although to him faḵr and wealth are one, the quality of gift leaveth not in him the impression of the form of wealth, as Nūri hath said.

Who is independent of God, how may he grasp aught ? Save in God, the quality of the faḵīr is naught.

There are several crowds of fuḵarā :—

- (a) Those who regard as no property the world and its chattels. If it be in their power, they give it away ; for it, in this and in the next world, they have no desire.
- (b) Those who regard not their own deeds and devotion, although from them they issue—them their own property they know not ; and in return for it expect no reward.
- (c) Those who with these two qualities regard not as their own their own ḥāl and maḳām. All, they regard the favour of God.
- (d) Those who regard not as their own their own zāt and existence, nor even their own self. Their,—zāt is none, nor quality, nor ḥāl, nor maḳām, nor deed. No trace have they in the two worlds.

Need is the quality of the needy one, and in his nature standeth. Here is neither confirmed nature nor quality. This is the meaning of faḵr, which some of the ṣūfīs have not.

The possessor of this faḵr in both worlds, none recogniseth save God, because the Lord of the world is jealous. So concealed from the glance of strangers keepeth He His special ones that, concealed from their own sight, they are.

This faḵr is the stage of the ṣūfīs and of “the last ones,”—not of holy travellers.

Because after passing the stages, in every stage (for the joined one), the pace is (according to his state) sometimes beyond the foot of the traveller.

Like tauba (penitence), which is the first stage of the stages of holy travellers, it is his foot-place which (after traversing all the stages and the maḳāms) becometh attained.

Tajarrud (celibacy) and ta,ahhul (marriage).

VI. 8.

The tales of the prophet in respect of tajarrud and of ta,ahhul are contradictory.

The source of this opposition is the contrariety of states and of lusts of some who are captive to exceeding passion.

Marriage is necessary :—

- (a) for those, from whom are expected,—weakness of piety, poorness of patience (as to abandoning desire); the falling into contrarieties (of state); and the committing of adultery.
- (b) for those whose nafs hath turned away from following desires; hath obtained rest from excess of desire; hath, from contention with the heart, become torn up, and to the heart's suggestion become obedient.

Tajarrud* and tafarrud are excellent :—

for those who are in the flower of desire; whose nafs, in the seat of desire, is vain; and who are in the midst of travelling.

To a darvish, they said :—

Why desirest thou not a wife ?

He said :—

A wife is fit for man; the stage of man, I have not reached. Wherefore should I desire a wife ?

Thus to another they spake. He replied :—

Of the divorcing of nafs, my need is greater than of marriage. When I divorce nafs, it will be lawful to desire a wife.

To Bashārḥārīṣ, they said :—

Of thee, men say so and so.

He said :—

What say they ?

They said :—

They say that thou hast abandoned the sunnat of marriage.

He said :—

Tell them that since I am engaged in enjoined observances, in the sunnat I engage not.

For the travellers of ḥaḳīḳat, it is known that, at the beginning of journeying, there is no help :—

of severing attachments, of avoiding delay, of holding to resolution; and of shunning the license of nature.

Marriage is the cause :—

of binding the heart to the chattels of livelihood, of descending from the height of resolution to the abyss of license: and of inclining towards the world, after austerity and faithfulness of desire (for God).

* See p. 87.

Freedom from wives and offspring aideth :—

to tranquillity of heart, to purity of time, to the delight of ease, to freedom for devotion, and to loftiness.

As long as in respect to celibacy, and to strife against nafs,* he hath power, it is necessary for the celibate traveller to esteem as booty—license of time, tranquillity of heart, so that he become not dull through solicitude for the wife.

Submission to the heart's orders becometh easy to him who beareth the celibate life :—

till nafs becometh worthy of kindness ; its vein of contention torn up, and to it stubbornness, forbidden.

Then to him God giveth a pure wife who shall be his aider in faith and in the chattels of livelihood in a way that shall be the tranquillity of the heart, and his preservation from the calamities of nafs.

Shaikh 'Abdu-l-Kādir-i-Jabalī said :—

A long while I had thought of marriage but, to it for fear of time's distress I advanced not ; between impulsion and repulsion, I hesitated ; at last when I had displayed perfect patience, —God gave me four concordant wives, each of whom voluntarily bestowed on me her property.

In the preferring of marriage to celibacy, the firm 'ulama have the 'ilm-i-sa'at (the knowledge of expansion), whereby they know :—

- (a) when, in respect of the observance of limits of "rights," they may satisfy nafs ;
- (b) " " " taking "delight," they may give it the power of expansion.

Hukūk ("rights†") signify :—

The requisites of nafs, whereby are preserved the prop of the body and the preservation of life, and without which permanency of nafs is hindered.

Huzūz ("delights") signify :—

Whatever (of desire) is in excess (of rights).

The firm 'ulamā and the great ones of sūfī,ism know that nafs is unworthy of kindness, or of the gift of delights so long as—

it resteth not from stirring, striving in wickedness, stubbornness ; and is not reprov'd against contentions with the heart.

When under the sway of orders, nafs becometh quiet and the veins of its attachment to the heart are torn out, there appear integrity and concordance between it and the heart, and it becometh worthy of delights and of kindness.

Then the "delights" of nafs become its "rights ;" its pain becometh its remedy.

The "delights" of a nafs like this become its "rights ;" because the taking of delights becometh not the cause of stubbornness. By every delight, is its rank (in propinquity and devotion) greater.

When by taking delight, nafs gaineth delight,—there reacheth to the heart a great delight (the cause of increase of its rest).

* See p. 73.

† "The rights" are that, once every four nights, he should visit each wife.

Even so by his neighbour's joy, becometh glad the kind neighbour. When the heart putteth on the rest-robe, it clotheth nafs with the ease-garment.

When the increase of the hāl of each (the heart and nafs) is the cause of increase of hāl of the other, then the delight of marriage for a nafs like this is excellent.

Sufyān bin 'Ainiya saith :—

(Better) than the whole world, is the increase (in number) of the woman (wives).

For the Amīru-l-Muminīn (the wisest, most pious, most austere of the companions), had four wives and seventeen mistresses.

Such is the state of "the end ones," thereto the idea of the state of the man of "the beginning," or of the "middle," reacheth not.

Many are the pretenders and the deceived ones, who, by doubt of this stage, become proud; lay down in the plain of license their own nafs free from incumbrance; and travel in the desert of destruction.

The rule of the celibate traveller is—

So long as to this stage he arriveth not, in the heart, he advanceth no excess as to marriage, and no thought thereof, until, in the heart, the imaginary power showeth no sway. When a thought of it appeareth, he denieth it by penitence to God and by seeking His aid.

If it (nafs) be not repelled, he persevereth awhile in fasting.

If it gather strength, thereto he maketh no haste without the preferring of earnest prayer and of much knowledge.

Weeping and groaning, he returneth to God; with submission and weeping, placeth his head in the dust; and uttereth this prayer:—

O God! this thought tormenteth me to commit this sin. Thy forgiveness for it, I ask; before Thee, I repent; me, forgive and my repentance accept. Verily Thou art the Merciful, and great Acceptor of repentance.

If it depart not, he goeth to the shaiḫs (living and dead) and to the brothers, and seeketh aid; and desireth them to refer these matters to God.

If after this, his heart is established, the brothers rely (according to excellent opinion) on God's will; and to them it becometh evident that they should aid him.

The rule of ta,ahhul is —

In choosing the wife, regard her faith, not the world.

As far as is lawful (ma'rūf) he should live with her; should observe her "rights," therein showing no negligence; and for the preservation of the shar' should order her —as Ibn 'Abbās saith.

In marriage, he should preserve himself from three calamities:—

1. Inordinate lying with the spouse, which is the calamity of nafs. Therefrom appear three injuries:—

(a) decline in deeds and in readings (of the Kurān), wherefrom defects in hāl necessarily come.

(b) the inflaming the fires of praised nature, and the wolves of dead nafs. For, when with a nafs, nafs hath commerce, each (nafs), by kinship becometh the aider of the other. In each (nafs), a delight occurreth and the fire of nature kindleth.

c) the superiority of nafs after being subdued. For through its own obedience and will, nafs never lowereth its head to the heart's devotion.

When, by the aid of divine attraction the heart gathereth power; and beneath its sway, nafs seeth itself like a powerless amir—in the hand of a powerful amir then, from itself, nafs effaceth the greed of wishing to be followed and by necessity and compulsion becometh submissive to the heart. The kindness, which in this state it gaineth from the heart, nafs seeth is the result of the heart's kindness and of its own submission and of its being subdued,—not the result of the heart's (vain) desiring to be followed.

When in passion, nafs exceedeth moderation, and from the heart hath no reproof, it thinketh that this negligence is through the heart's weakness and its own power; and in the heart's wishing to follow and in its own power (of being followed) reneweth vain desire.

2. Solicitude as to daily victuals, which is the calamity of the heart—

This is the result of doubt; doubt is the calamity of yaqin (certainty); yaqin is the light of vision; vision is the eye of the heart.

The sign of the light of yaqin in the slave's heart and its not being veiled by the darkness of doubt is this—that, on God's surety and His pledge, the slave relieth; as to the acquisition of daily victuals (apportioned from the beginning of life to known death) wherein appeareth neither excess nor defect,—is void of doubt; and knoweth that the heart's sway (in solicitude for daily food) is the weakness of yaqin; and the want of reliance on God's pledge.

Reliance on any one by one's own deliberation is the result of want of reliance on God's power.

3. Attachment of the heart to the beauty of the spouse, which is the calamity of the soul.

It is for him the prohibitor of sincerity of divine love; and, as regards the violence of shauk (desire) for God, and the torment of zauk (delight), and the delight of love,—maketh him dull.

To the extent that he becometh attached to the net of beauty, verily changeable, effaceable, and ḥadiṣ (accidental),—he becometh deprived of viewing the beauty (of God), whole, eternal, permanent, and lasting.

The repelling of these (and other) calamities becometh attainable if, at the time of lying with the spouse, two glances are his:—

1. one glance outwardly, in the way of desire, and of being engaged with the spouse.
2. the other glance inwardly at God, from Him seeking aid for the repelling of calamity and in Him being engaged.

A crowd of deceived ones keep glancing at the visible (outward) beauty of the friend; and say:—

In this spectacle-place, behold we the beauty of God!

This claim is the essence of falsehood, and of slander.

When from the lawful glance, resulteth the folly of the soul (rūḥ) and its opposition to the payment of the established portion of love to God—behold from the unlawful glance what (greater) calamities spring.

The source of error of this crowd is:—

When, in that (unlawful) glance, they rest from passion's assault, they hink that the source of this is delight, not passion.

This idea is false; for if it had not been the residue of nafs, the pleasure of the glance in a form (which is the stirrer of passion) would not have been special.

When in them this desire hath become slight, from its slightness, they gain not that passion.

When that (unlawful) glance is repeated; and in it, the imagination gaineth sway—possibly it becometh gross and outwardly its effect appeareth.

Hence, for the quieting of love's assault, physicians order conjunction even with one, other than the beloved.

Who, in this way, claimeth the truth of ḥāl,—him, they should hear naught of, and regard as a mere pretender.

Tawakkul (trusting to God).

IX. 9.

Tawakkul signifieth:—

Trusting one's affairs to the Absolute Agent (God); confiding in the suretyship of the surety of daily victuals.

After rijā (hope), is this stage; because the matter (of trusting and of confiding) is that one's who first shall understand His mercy.

Tawakkul is—

the result of the truth of faith, by good deliberation and by fate.

This is faith in the rank of yaqīn (certainty), the possessor whereof knoweth that all affairs are predestined and distributed by fate (taqḍīr), perfect of will, just of distribution, wherein, as to increase or decrease, is no change.

Its sign is—

that, to the grasp of fate (taqḍīr), he entrusteth the rein of deliberation; and from his own power is up-plucked.

Even as have said:—

Zū-n-Nūn.
Sariy.
Junid.

Hamadūn-i-Kaṣṣār.
Sahl 'Abdu-l-Lāh.

Every stage hath a beginning and a prosperity suitable to its face; and an end and a calamity suitable to the back of the head—except the stage of tawakkul, which is all beginning or prosperity, and which never terminateth in end and calamity, which signifieth:—

the tawakkul-i-'ināyatī (the tawakkul of favour) trust to the beauty of the will of the Ancient One (God); not the tawakkul-ki-ifāyat (the tawakkul of sufficiency) which is an enterer that never returneth from tawakkul-i-'ināyatī.

The true mutawakkil (truster)—

is that one, in whose sight is no existence save the existence of the Causer-of-causes. His tawakkul becometh not changed by the existence, or by the non-existence, of causes.

This is the tawakkul of that one who shall have reached the stage of tauhīd (the unity of God). Till he reacheth this stage the mutawakkil, in amending his own maḳām, is in need of abandoning causes ; because, in his tawakkul, the belief of the existence of causes is blameable.

Therefore, in repelling causes, he ever striveth.

In the amending of this maḳām by abandoning causes, the state of Ibrāhīm Khwāṣṣ is well known.

In one place, he never sojourned more than forty days ; and used to take great precaution to conceal his state from the people, so that their knowledge as to his tawakkul should not become a cause of the causes of his daily victuals. Generally, in deserts and solitudes, alone, void of food and of information,—he travelled.

That crowd, in whose tawakkul the existence of causes is blameable,—the existence of causes is the veil of their state, so that on them falleth not the glance of strangers ; and beneath the towered dome of causes, they are concealed from the glance of others.

The people think that they are possessed of causes ; with the Causer-of-causes they are, in khilwat of union, engaged in being benefited with the delight of holding talk at night, and with the zauḳ of appearances and of presences (divine).

As to the force of the ḥāl of the mutawakkil, the master of the shari'at (Muḥammad) hath decided.

In tawakkul, who is possessor of yaḳīn (certainty) and of tamkīn, his head shivereth and trembleth not at any disaster.

An assembly asked Junīd :—

If, in search of daily victuals, we make no effort, how will it be ?

He said :—

If ye know that the Provider of daily victuals hath forgotten you, strive in search of victuals.

They said :—

Then, will we sit in the house ; and practise tawakkul.

He said :—

By your own tawakkul, tempt not God ; for, save disappointment, naught will ye have.

They said :—

What thought shall we take ?

He said :—

Abandon thought.

Thus it is in the gospel.*

* The passage is :—

چه حيلعت كنيم what virtue (force, art) shall we practise.

Rizā (Contentment).

IX. 10.

Rizā signifieth :—

the lifting up (and removing) of the abhorrence of *ḳazā* and *ḳadr* (fate and destiny); and the sweetening of the bitterness of their orders.

After traversing the stages of *tawakkul* (trusting to God), is the stage of *rizā*.

For despite the *yaḳīn* (certainty) of the past division (by fate) and the confidence in the Distributor, it followeth not that abhorrence should not exist, nor that the bitterness of orders should appear sweet.

Thus hath it appeared in some of the recorded prayers of Muḥammad.

With this difference, because he besought "the first certainty," whereby it becometh known that to none arriveth save what in eternity without beginning they (fate and destiny) have decreed.

To it (the first certainty), prayer, for *rizā* was added, so that it became known that over *ḳismat* (destiny) *rizā* is not appointed by *ḳismat*.

The *maḳām* of *rizā* is the end of the *maḳām* of holy travellers. The being joined to its exalted dignity and to its inaccessible pinnacle is not the power of every hastener. In this *maḳām*, to whomsoever they gave a footing, him, in haste, they conveyed to Paradise.

For, in *rizā* and in *yaḳīn*, they have established *rūḥ* (the soul) and joy, the requisites of men of Paradise.

At this, the naming of the guardian of Paradise with (the name of) *Rizvān* hinteth. From *yaḳīn* (certainty), is born *rizā*;

So long as, by the light of *yaḳīn*, the heart is not diffused and dissolved, by it in the heart, appeareth not the containing of events, of calamities, and of joy.

As have said :—

Zu-n-Nūn,

Ravīm,

Ḥāriṣ-i-Muḥāsibī.

The repelling of abhorrence (which is the source of the *maḳām* of *rizā*) is the result of the repelling of one's own will.

Ibn 'Aṭā observeth will, in whole; and in abandoning will in part, regardeth its excellence.

The source of *rizā* is *yaḳīn* and the spreading of the breast is its necessary; the source of abhorrence is doubt, and the narrowing of the breast is its necessary.

Once in *Junīd*'s society, *Shiblī* uttered *Lāḥaula * * ** (there is no power nor virtue, but in God).

Junīd said :—

This is from the heart's narrowness, which is from the abandoning of *rizā*.

Shiblī said :—

Truly, thou spakest.

Abhorrence is of two kinds :—

(a) Abhorrence of the heart, which is the opposite to *riḡā*.

(b) „ „ nafs, „ „ the ḡāl and the maḡām of *riḡā*.

Possibly in some heart, ariseth this doubt :—

When its preface and source are ḡāl how can the opposite to the ḡāl of *riḡā* be collected with its maḡām ?

The reply is :—

Only a gift is ḡāl, that, through exceeding fineness and penetrating power, pervadeth all parts of existence ; and thereby no suspicion of the desires of nature remaineth.

But maḡām is mixed with *kasb* (acquisition) ; therefore is possible the suspicion of the temperament of the wish of nature.

Even as *riḡā* is the result of *yaḡīn*, which is the heart's special quality, so special to the heart, is the quality of *riḡā*.

In it, abhorrence of *nafs* is not blameable, save when the heart is the possessor of *yaḡīn* like unto a wide sea, sometimes calm, sometimes rough. When, from the source of divine favour, the winds of circumstances resolve to blow, the heart's sea cometh into tumult ; and therefrom, the excess (foam) of a wave plungeth upon the shore of *nafs* ; and, in the flowing of nature, goeth flowing. By its means the effects of *riḡā* and of rest appear in *nafs* ; and become qualified with the heart's quality.

When these winds take rest, the heart's sea ceaseth from boisterousness ; to its own boundary, the bounty of 'ilm-i-*yaḡīn* and of rest turneth its face ; and perturbation and abhorrence of *nafs* return.

In that ḡāl of ignorance (the nature of *nafs*), 'ilm-i-*yaḡīn* becometh non-existent *nafs* putteth on by loan the garment of the heart's feelings, and to (*nafs*), the heart speaketh.

The *riḡā* of *nafs* is the effect of *riḡā* of the heart, which is the effect of the *riḡā* of God.

When the glance of the divine *Riḡvān* taketh attachment to the heart, in it appeareth *riḡā*. Then the mark of union of the divine *Riḡvān* with the slave's heart is the union of the slave's parts with *Hīm*. Thus speaketh *Sahl*, 'Abdu-l-lāh.

Since the slave's *riḡā* is the divine *Riḡvān*'s need,—union with the divine *Riḡvān* appeareth not in the place void of *riḡā*. Thus speaketh *Rābiā* to *Sufyān Ṣūrī*.

The maḡām of *riḡā* is the maḡām of those joined to God,—not the stage of holy travellers, as *Bashar Ḥāfi* in reply to *Faḡīl* hath said.

Besides that place where one cometh into the place of *riḡā* of God,—is what maḡām ?

There, where is the glance of *riḡā* all sins appear good.

More pleasant than that where an abhorrent object reacheth none is what ḡāl ?

Thus speak :—

The *Amīru-l-Mūminin* and *Yaḡyā Ma'āz*.

Necessary for the maḳām of riḳā is the ḥāl of love, because when all deeds fall into the place of riḳā, where the Beloved is Agent, all deeds of the Beloved are beloved.

Neither in this, nor in the next, world separate from the slave, riḳā and muḥabbat (love); contrary to fear and hope, which in the next world separate from him.

Muḥabbat (love).

X. 1.

On muḥabbat, is the foundation of all lofty ḥāls, even as on tauba (penitence) is the base of all noble maḳāms.

Since muḥabbat is essentially gift all ḥāls that are founded thereon, they call mawāhib (gifts).

Muḥabbat is the heart's inclination to considering attentively beauty; and is of two kinds:—

- i. muḥabbat-i-āmm.
- ii. „ „ khāṣṣ.

In the following table, the qualities of muḥabbat are given:—

Muḥabbat-i-āmm.	Muḥabbat-i-khāṣṣ.
(a) the heart's inclination to considering attentively the beauty of qualities.	the soul's inclination to viewing the beauty of zāt.
(b) a moon that from viewing the beautiful qualities appeareth.	a sun that, from the horizon of zāt, ascendeth.
(c) a light that giveth decoration to existence.	a fire that purifieth existence.
(d) a token that saith—"Imitate what is pure; bid farewell to what is not pellucid."	a token that saith—"Live not and consume not."
(e) the best wine, sealed, tempered (by age).	the absolutely pure fountain.
(f) a wine (by reason of its temperament, possessed of desires) the porter of purity and of impurity; of fineness and of grossness; of lightness and of heaviness.	a wine (by reason of its being purified from defects) all purity in purity; fineness in fineness, lightness in lightness.

The fineness and the lightness of this wine affecteth the heaviness and the lightness of the cup; changeth its grossness to fineness, its heaviness to lightness, like the soul that giveth to the eye fineness and lightness.

In the cup of their souls, the lovers of zāt drink this wine; and, on hearts and nafs, pour the dregs.

It giveth the lightness :—

- (a) of agitation to souls (rūḥ).
- (b) „ shauḥ „ hearts.
- (c) „ devotion „ nafs.

The relish of this wine affecteth all parts of existence. It giveth :—

- (a) to the soul, the delight of beholding.
- (b) „ hearts „ „ remembering.
- (c) „ nafs „ „ deeds.

“to such a degree that, in nafs, the delight of devotion prevaieth over all natural delights.

From its exceeding pureness and fineness, the essence of the cup becometh in the colour of this wine so effaced that discrimination remaineth not and the form of unity appeareth.

Love effaceth all existence ; on the condition that it be established in the ḥāl it giveth its own colour ; and, like lightnings and flashings, becometh not quickly extinguished.

Junīd saith :—

Love signifieth the entering into the qualities of the beloved in exchange for the qualities of the lover.

Muḥabbat is verily a link of the links of concord that bindeth the lover to the beloved ; is an attraction of the attractions of the beloved, that draweth to himself the lover, and (to the degree that him to himself it draweth) effaceth something of his existence,—so that, first, from him it seizeth all his qualities ; and then snatcheth, into the grasp of Ẹudrat (God), his zāt.

In exchange, the attraction of love giveth him a zāt that is worthy of the description of its own qualities ; and after that, his qualities (the enterer of that zāt), become changed.

Junīd said :—

“In the exchange.”

He said not :—

“In the lover.”

For as long as the lover existeth,—not fit to be described with the qualities of the beloved is his zāt.

This ḥāl is the produce of muḥabbat and its end. Though its cause appeareth not, its marks are many. To the truth of his muḥabbat :—

every hair on the lover's limbs is a witness.

- „ motion of „ mark.
- „ resting „ „ sign.

Save by the eye of muḥabbat, one cannot behold this. For the sake of distinguishing the sincere ones from the pretenders, we sum up the ten marks of the lover of God :—

1. In the lover's heart is no love, either for this, or for the next, world, as God revealed to Īsā.

Possibly, in a heart divine love together with compassion (for the people) may be collected; and to some that compassion may show (as) love.

Its mark that it is compassion is this, that, if they leave free to choice the possessor of these two qualities (divine love and compassion),—he abandoneth the people's side.

2. He should not incline to any beauty that they may present to him; nor turn his glance from the beauty of the Beloved (God).

Once a man met a beautiful woman, and to her revealed his love. For trying him she said:—

Beside me, is one who is more beautiful of face than I and more perfect in beauty. She is my sister.

Back, he looked. Against him, with rebuke, the woman extended her tongue:—

O boaster! when I beheld thee afar, I thought thou wast a wise man; when thou camest near, I thought thou wast a lover. Now, thou art neither a wise man nor a lover.

3. Means of union with the Beloved, he should hold dear; and be submissive. For that love and devotion are the essence of the love and the devotion of the Beloved.

4. If of the number of hinderers of union with the Beloved, should be his son, of him he should be full of caution.

5. Filled and inflamed with love, he should be at the mention of the Beloved; and of it never be wearied. Every time that mention occurreth, greater should be his joy and exaltation.

The mention of the Beloved, he should hold dear to such a degree that, if, in the midst thereof, he hear his own reproach, therefrom he should gain delight.

6. In respect of orders and of prohibitions, he should preserve devotion to the Beloved; and never oppose His order.

Thus, have said:—

Rābī'a.

Sahl 'Abdu-l-lāh.

Ravim.

7. In whatever he chooseth, his glance, in desire of the Beloved's consent, should be,—not in desire of another purpose.

Thus, have said:—

Abū Bakr-i-Kattānī.

Shibli.

8. Much, he should regard a little regard of the Beloved; his own devotion (to the Beloved) little.

Thus saith God's word and the revelation that He sent to 'Uzair.

9. In the ray of the light-splendours of beholding the Beloved, the vision of lovers becometh dulled and dimmed; wherefrom spring jealousy, passion, and sweat.

If he be in the maḳām of tamkīn; and have the power of devouring (suffering) ḥāl; and if astonishment exceed not the soul's boundary, and prevent not the heart from arranging words and deeds,—his soul in beholding is the more astonished as his heart in appearing before another is the more sensible.

If he have not the power of such tamkīn; and, in the power of this ḥāl, the thread of discrimination becometh snatched from his hand, he crieth out :—

“In me, increase astonishment at Thee.”

10. The beholding of the Beloved and union with Him should not diminish his shauḳ.

In his nature, should be evoked a new shauḳ, astonishment, and desire—every moment in beholding; and in every breath in union with the Beloved.

As the degree of propinquity to the Beloved becometh greater, to the degree of sublimity falleth his glance; and his shauḳ, agitation, and desire for union increase.

Even so endless is the Beloved's beauty; and the lover's desire, endless.

Of many marks of love, these are a few; impossible in a book is love's limitation; according to the abundance of marks in love's praise is contrariety of words. According to another description and mark, each one, according to his ḥāl, describeth love.

Shauḳ (desire).

X. 2.

Shauḳ signifieth :—

The assault of the claim of delight on account of the Beloved in the lover's heart. Its existence is the requisite of love's truth.

Abū 'Uṣmān Ḥairī saith :—

Shauḳ is the fruit of muḥabbat (love); who loveth God, with Him desireth union.

According to love's division, shauḳ is of two kinds :—

(a) the shauḳ of lovers of qualities the understanding through the Beloved's grace, mercy and kindness.

(b) the shauḳ of the lovers of zāt through union with, and propinquity to, the Beloved. This shauḳ from exceeding honour is like red sulphur rare of existence. Because generally people are seekers of God's mercy, not of God Himself.

Said a man of heart (a ṣūfī) :—

Thou seest a thousand—

'Abdu-r-Raḥmān	the slave of the most Merciful.
„ „ Raḥīm	„ „ „ Merciful.
„ „ -l-Karīm	„ „ „ Generous One.
but scarcely one 'Abdu-l-lāh „ „	God.

The seekers of (God's) mercy are many ; few, the seekers of God.

To the seekers of God, paradise is the sight of Him even if by Fate they be in hell : hell, separation from Him, even if they be in paradise.

Thus saith Bāyizīd.

The ḥāl of shauḲ is an excellence such that, to their purpose it conveyeth the messengers of the ka'ba of desire ; joined to perpetuality of love, is their perpetuality ; ever as long as love remaineth is shauḲ necessary.

Some of the ṣūfis have denied shauḲ in the stage of being present with, and of beholding, the Beloved.

This denial would have been at the time when shauḲ was special in desire of beholding (the Beloved), which is not necessary ; because, beyond the beholding of the Beloved, to special men are other desires, (desirous whereof they are) such as—union, propinquity, and increase of their perpetuality.

Not every one who gained a sight of the Beloved, with the Beloved attained the fortune of union : not every one who became a joiner, gained the stage of propinquity : not every one who became near attained the limit of the degrees of propinquity : not every one who gained that degree, lasting thereon remained.

The shauḲ of these desires, according to the exaltation of its degrees, is much more difficult than the shauḲ of beholding, as some of the great ones of ṭarīqat have said.

In the Ḥadīṣ of Dā,ūd*are words, the meaning whereof is the strengthener of our spirit. Because in ḥāl when the glance is on the Beloved, shauḲ becometh (as is evident to those present and beholding) momentarily greater.

Then, in connection with what shall have been gained, love is not desirous of beholding, or of being near to, the Beloved ; and is desirous in connection with what shall not have been gained.

The shauḲ of beholding is (in existence) the essence of certainty ; its acquisition is in this world difficult.

In some places, shauḲ is the cause of death's delay ; and in some (where the desired is an order from the Beloved, whose acquisition is as life) it becometh not its cause, but the negation thereof.

In this case, life may be beloved.

The cause of death's delay is not necessary, for shauḲ is the ḥaḳḳu-l-yāqīn and the maḳām of acquisition.

Possibly the cause of that shauḲ is the beholding of one whose acquisition is in this world difficult.

The word liḳā (beholding) signifieth :—

Mushāhida (manifestation), wuṣūl (acquisition).

In this place, the second meaning is appropriate.

Kabẓ (contraction) and bast (expansion).

X. 7.

When the holy traveller of the path of ḥaḳīqat passeth beyond the maḳām of muḥabbat-i-āmm (common love), and reacheth to the beginning of muḥabbat-i-khāṣṣ (special love),—he entereth the crowd of the companions of heart and of the Lords of ḥāl; and upon his heart, descendeth the ḥāl of kabẓ and of bast.

Ever between these two states, pursuant and expectant the Turner of hearts (God) keepeth his heart, so that out from it He graspeth sensual delights; and it, with His own light, expandeth.

Sometimes in the tight grasp of kabẓ, God twisteth his heart so that therefrom becometh expressed the refuse of the existence of delight (ḥazz); and the effect thereof is shown in tears.

Sometimes in the broad plain of bast, God lowereth His rein so that he (the traveller) may establish the marks of devotion and of sincerity.

Thus have said :—

Wāsiṭi and Nūrī.

Kabẓ signifieth :—

The extracting of delight (ḥazz) from the heart, for the sake of holding and capturing its state of joy (surūr).

Bast signifieth :—

The flashing of the heart with the splendour of the light of the state of joy.

The cause :—

- (a) of kabẓ is the revelation of the qualities of nafs and the veiling of the splendour of joy's state. The result is the contraction of the heart.
- (b) of bast is the up-lifting of the veil of nafs from before the heart. The result is the expansion of the heart.

Of the qualities of nafs (whereof many are the veil of bast) one is tughyān (exceeding iniquity).

In the state of the descending of joy, the heart listeneth to nafs; becometh admonished of its state; through joy cometh into exaltation; and through its motion, becometh raised a great darkness like to a cloud, layer on layer, wherefrom springeth kabẓ.

To repel this calamity, the heart should at the time of the descending of joy, before listening to nafs, take shelter in God; with truth and penitence, repent, so that He may lower between it and nafs the veil of purity, and preserve it from attachment to nafs and to tughyān.

Sometimes to "the first ones," appear in nafs resemblances to :—

Kabẓ (contraction)
bast (expansion)

grief.
joy.

On experiencing either grief or joy, they think that they experience either kabẓ or bast; and thus, fall into error.

The end of *ḳabẓ* is *baṣṭ*; the end of *baṣṭ* is *fanā*; in *fanā*, *ḳabẓ* and *baṣṭ* are impossible.

Since *ḳabẓ* and *baṣṭ* are of the crowd of *aḥwāl* :—

- (a) in them, “the first ones” share not.
- (b) from them, “the last ones” having issued from the sway of occupations, have turned.
- (c) them, “the middle ones” have as their *ḥāl*.

In the place of *ḳabẓ* and of *baṣṭ* :—

- (a) “the first ones” have *ḵhauf* (fear of God), and *rijā* (hope in God).
- (b) “the last ones” have *fanā* (effacement) and *baḳā* (permanency).

Partners between “the first ones” and “the middle ones” are :—

- (a) fear and hope according to faith.
- (b) grief and joy „ „ nature.

“The last ones” by putting off the garment of existence have neither *ḳabẓ* nor *baṣṭ*, neither fear nor hope, neither grief nor joy—except when to the heart’s stage shall have reached their *nafs*; and to it (*nafs*) become revealed the qualities of the heart; and grief and joy become changed to *ḳabẓ* and *baṣṭ*, and thereby *ḳabẓ* and *baṣṭ* become left in their *nafs* and are never removed.

Fanā (effacement) and baḳā (permanency).

X. 3.

Fanā* signifieth :—

the end of travelling to God.

Baḳā signifieth :—

the beginning of travelling in God.

Travelling to God (*fanā*) endeth when, with the foot of sincerity, the holy traveller travellethe the desert of existence.

Travelling in God (*baḳā*, becometh verified when, after absolute *fanā*, they give to the slave an existence purified from the pollution of impurities, so that, in the world of description (the material world), he advanceth in divine qualities.

In the description of *fanā* and *baḳā*, the contrarieties of the words of *shaiḵhs* agree with the contrarieties of *ḥāl* of the holy traveller.

According to his understanding and the amending of his *ḥāl*, the *shaiḵhs* have answered each murid; absolute *fanā* and *baḳā*, they have less explained.

* Fanā signifieth :—

(a) the death of passion, of self-will, of self-consciousness, producing the spiritual resurrection to eternal life (*baḳā*).

(b) the thinking away of self; the emerging from self that veileth man’s real essence (God). (*Lahijī* in *Gulshan-i-rāz*).

(c) the prayer of rapture, wherein man is effaced from self, so that he is not conscious of his body, nor of things outward and inward. From these, he is rapt,—journeying first to his Lord and then in his Lord.

If it occur to him that he is effaced from self, it is a defect. The highest state is to be effaced from effacement.

(Imām *Ghazzālī* in *Gulshan-i-rāz*.)

Some have said :—

Fanā signifieth :—

- (a) the fanā of contrarieties.
- (b) „ decline of worldly delights.
- (c) „ decline of delights of this and of the next world.
- (d) „ decline of blamable qualities.
- (e) „ concealment of things.

Bakā signifieth :—

- the bakā of concordances.
- „ permanency of pleasure in the next world.
- „ permanency of delight in God.
- „ permanency of laudable qualities.
- „ presence of God.

The sense is a requisite :—

- of the maḳām of penitence of Nasūh.
- „ „ Zuhd (austerity).
- „ sincerity of natural love.
- „ purifying and of the glorifying of nafs.
- „ intoxication of ḥāl.

Fanā is of two kinds ;—outward and inward.

(a) Outward fanā.

This is the fanā of deeds and is the glory of divine deeds. The possessor of this fanā becometh so immersed in divine deeds that, neither on the part of himself nor on the part of others, seeth he deed, or desire, or will—save the deed, the desire and the will of God. In himself, no will for any deed remaineth ; he plungeth into no work ; and, from the free manifestation of divine deeds without the pollution of deeds of other than God, gaineth delight.

Some holy travellers have remained in this maḳām, wherein they have neither eaten nor drunk, till God hath appointed over them one who (with eatables, potables, and other things) might support them.

(b) Inward fanā.

This is the fanā of qualities and of ḡāt. The possessor of this ḥāl in the revelation of the qualities of the Ancient One is immersed sometimes in the fanā of his own qualities ; and, sometimes, in the manifestation of the effects and of the grandeur of the Ancient One.

Immersed in the fanā of the ḡāt of the Ancient One, he is immersed in the fanā of the ḡāt of Wujūd (the Absolute Existence, God)—until that time when, over him prevaieth the existence of God when his heart becometh cleansed of all temptations and thoughts.

God knoweth that, in connection with that one who shall not yet have passed the stage of fanā, his bakā is shirk (infidelity) ; and not shirk in connection with that one who, after fanā, shall have reached bakā.

In this maḳām, the being hidden from feeling (being unconscious) is not a requisite. To some, it may chance ; to others, not. The cause of his not being hidden from feeling is his amplitude of prayer, and capaciousness of mind.

Therein is contained fanā. The presence of his inward (the heart) is immersed in the abyss of fanā : the presence of his outward (the body) is present in what goeth forth from words and deeds.

This may be at a time when he shall have found dwelling in the maḳām of manifestation of ḡāt and of qualities ; and shall have come from the inebriety of the ḥāl

(d) the proximity to the light of lights wherein the flame of eternal love burneth, ere it transformeth ; consuming self, ere it quickeneth the lover with the embrace of union. (Gulshan-i-rāz, l. 120.)

of fanā to sobriety. He who is in the beginning of this ḥāl, him, concealeth from feeling the intoxication (of fanā).

Muslim bin Yasār was in prayer in the masjid of Bişra, when suddenly one of its columns fell. Of the circumstance, all the people of the bāzār knew, yet he in the masjid felt it not.

The baḳā that is in support of outward fanā is this :—

After fanā of desire and of will, God maketh the slave, master of desire and of will, and in absolute sway of the rein (of guidance). Whatever he desireth, he doeth with the will and the desire of God. Even so the giver up of absolute will is in the degree of the degrees of fanā ; the giver up of will wholly in affairs (until he is allowed) and partly in them (until he first returneth in heart to God) is in the degree of the maḳām of fanā.

The baḳā that is in support of inward fanā is this :—

The zāt and the qualities of fanā become evoked from the bond of violence in the assembly-place of manifestation in the garb of remaining existence ; and from before it, the veil wholly riseth (and departeth).

Becometh neither God the veil of creation ; nor creation, the veil of God. To the possessor of fanā, God is the veil of creation,—as to those who have not reached the stage of fanā, creation is the veil of God.

After fanā, the possessor of baḳā beholdeth each veil in its own maḳām, without one (the veil of the Creator) being the veil of the other (the created).

In him, are collected and included the possessor of fanā and of baḳā. In fanā, he is bāḳī (lasting) ; in baḳā, fānī (effacing).

Outward fanā—

is the portion of the Lords of heart and of the Companions of ḥāl.

Inward fanā

is special to the noble ones, who may have become free from the intoxication of the sway of ḥāl have issued from beneath the veil of the heart ; and, from the society of the heart, have joined the society of the converter of hearts (God).

The aurād (prayers).

VII. 7.

Before the crepuscule, the seeker should have completed his ablution, and should be sitting before the ḳibla in expectation of the prayer of morn.

When he heareth the cry of prayer, he should answer the mu,azzin,—whatever he saith, he should repeat except in :

(a) ḥayyi 'alā-ṣ ṣalāt, rise to prayer.

(b) „ „ l-falāḥ, „ goodness.

When he should say :—

There is no power nor virtue but in God the great, the mighty !

In every azān, he should observe this rule; in the morning azān, he should generally say :—

O God ! this is the face of Thy day, the back of Thy night, and the sound of Thy prayer.
O Merciful of the merciful ! through Thy mercy, me forgive, and my parents, and all the faithful, male and female.

When the morning dawneth, he should utter the renewal of the shahādat—

Welcome to the two kind recording angels ! God bless ye ! in my record, write that I declare:—

that there is no god but God.		
„	Muḥammad is His prophet.	
„	paradise	is true.
„	the fire (of hell)	„
„	ṣirāṭ (the bridge)	„
„	the question (in the grave)	„
„	balance	„
„	account	„
„	punishment	„
„	book (of record)	„
„	intercession (of Muḥammad)	„

I declare that, in the hour given, God will cause (the dead) to rise from the grave.

O God ! to Thee, I entrust this declaration for the day of my need. O God ! for its sake,—stop my sin ; forgive my sin ; make heavy my balance ; make me deserving of safety ; and forgive me my faults through Thy mercy, O Merciful of the merciful !

Then he should perform two rak'ats of the prayer of the sunnat* of the crepuscule—

with Sūratu-l-Kāfirūn, chapter 109.

„ „ Iklās „ 112.

Several times he should repeat :—

the Kalima-i-tasbiḥ.

„ „ istighfār.

and should say :—

I ask pardon of God for my sin; to God, be glory by the praise of my God.

For the masjid-prayer, he should resolve to go to the masjid. On going out from his house, he should say :—

O God ! by the true ingress, make me enter ; by the true egress, make me pass out.

* There are three kinds of prayer :—

wājib, necessary prayer (five).

sunnat, prescribed „

nafl, voluntary „

On the way to the masjid, he should utter this prayer :—

By the incliners to Thee, by the beggars towards Thee, by this my going and coming out to Thee,—I pray to Thee, O God !

With evil and hypocrisy, I have not issued. To avoid Thy curse and to meet Thy blessing, have I come out. To save me from hell-fire and to forgive me my sin,—I pray to Thee, for none save Thou forgivest sins.

On going into the masjid and planting his foot on the prayer-mat, he should advance his right foot and say :—

In the name of God, to God be praise ! peace and blessing on the prophet of God ! O God, me forgive and open me the door of mercy.

When he performeth the enjoined observances in the masjid and giveth the salutation,* he should say ten times :—

There is no god but God, the One, with Whom is no partner. Dominion, His ; praise, His ; life, He giveth and taketh ; and is ever living without death. In His hand, is good ; over all kings, He is powerful.

Then he should say :—

There is no god but God, the One. Sincerity is His promise ; victory, His slave ; popular, His army. There is no god but God, the master of grace. To Him, be praise. There is no god but God, save Him, we worship none. Who have faith in Him are saved.

Then he should utter the ninety-nine names† of God ; and say :—

O God ! bless Muḥammad, Thy slave, news-bringer, prophet, the illiterate but truthful messenger ; and this descendant of Muḥammad with blessing such as is Thy will. Give him the means and the blessed degree‡ that Thou promisedest.

Bless his brethren the prophets, the true ones, the martyrs, the pious ones.

O God ! to the day of faith (the judgment-day) our chief Muḥammad bless—
among the ancient ones.

„ last generations.

„ those in lofty regions.

O God ! bless the soul of Muḥammad among the souls ; his body among the bodies ; and bestow all the excellences of the blessings of Thy mercy.

His two hands, he uplifteth ; and of the above traditional prayer of the prophet (in zikr whereof, after this a single section§ will pass) he uttereth as he wisheth.

The Lords of deeds and the companions of stages have cherished this time ; on its preservation, established the base of the structure of times and of hours ; and in this rule :—

by negation of lusts,
„ abandoning words,
„ assiduity in zikr,

by reading without defect,
„ attendance before the kībla,

* Salām signifies :—

Peace (be) on thee, O prophet, and the mercy of God and His blessing ; peace on us and the devout slaves of God ; peace on you and the mercy of God and His blessing !

Every prayer must conclude with this salutation.

† See Brown's Darvishes, p. 116.

‡ The degree is the maḳām al Maḥmūd.

§ This is given in chapter vii, section 8 of the Miṣbāḥ.

have ordered seekers and ṣūfīs.

When, by anticipation, he shall have preferred a prayer, best it is that in the masjid, he should sit; be assiduous in *zīkr* and in reading; and utter naught till he preferreth the prayer of sun-rise.

On the condition that, sitting, in that place, there shall be no thought of calamity; and that he shall be void of the causes of defect of deeds and of states.

Otherwise, he should return to his dwelling and be engaged in reading till the sun ascendeth.

Of Muḥammad, the story is—

He who from morning-prayer till sun-rise, sitteth in *zīkr* of God is dearer to me than one who saveth four necks (lives).

He should read the following passages of the *Ḳurān* :—

	Chapter.	Verse.
The <i>Sūratu-l-Fātiḥa</i> . . .	1	
„ <i>Baḳara</i> . . .	2	1-5, 164-165, 255-257, 284-286.
„ <i>Imrān</i> * . . .	3	190-200, 18-19, 26-27.
„ <i>Kahf</i> . . .	18	107-110.
„ <i>Ḥadid</i> . . .	57	1-6.
„ <i>Ḥashr</i> . . .	59	21-24.

Then he should utter :—

Thirty-three times the <i>Subḥāna-l-lāh</i> ,	glory be to God!
„ „ <i>Alḥamdu-li-llāh</i> ,	praise „
„ „ <i>Allāhu Akbar</i> ,	God is great!
Once <i>Lā ilāha illa-l-lāh</i> ,	there is no god but God.
His is no partner;	
He is God.	He is immortal.
„ single.	„ imperishable.
„ one.	„ eternal.
„ divine.	„ perpetual.
„ unity.	
His is order; His is praise; He is powerful over all.	

* After this are omitted four passages not identified (see below).

† „ „ three „ „ „ „

Verses of the Ḳur,ān.

From	To
“ Verily your God.”	“ of the benefactor.”
“ Verily, to you the prophet come.”	the end.
“ Upon God, I call.”	„
Verily those that have faith.	„
and <i>Ṭu-n-Nūn</i> .	“ the best of heirs.”
Praise to God.	the end.
To thy God, praise.	„

Till near sun-rise he should be assiduous :

- in reading.
- „ praying.
- „ azkār (zikrs).

Then he uttereth the seven prayers, whereof the ten-fold utterance is obligatory, —that is, the ten azkār (repetitions).

		Chapter.
i.	the Suratu-l-Fātiḥa	I
ii.	„ Falak*	113
iii.	„ Nās*	114
iv.	„ Iḥlās	112
v.	„ Kāfirūn	109
vi.	Āyatu Kursi	2v. 255
vii.	glory to God ; praise to God ; no god but God ; God is great ; there is no power nor virtue but in God, the great, the mighty.†	

O God ! upon Muḥammad and his offspring send Thy blessing :

O God ! me, forgive and my parents and all the faithful, male and female :

O God ! towards me and them, do so, soon or late, in this and in the next world, as befitteth Thee ; towards us, do not as befitteth us,—for Thou art the gentle Pardoner, the generous Bestower, the merciful Merciful.

This ended, he should engage :—

in the tasbīḥ, repeating subḥān allāh, glory to God.

„ istighfār „ astaghfir-ul-lāh, I ask God to forgive me.

„ tilāwat, reading the Qurān.

till the sun riseth a spear's length. Then, in the aforementioned way, he performeth the prayer of sun-rise.

If he have an important worldly matter, in it (for himself, or for his family) he engageth.

If God shall have given him the bounty of leisure, he should regard as booty the being engaged in worship of God ; should without defect be assiduous in deeds and in devotion, till the time of the prayer of zuḥā† cometh, when he performeth it.

If still he have power for deeds, and no langour enter his soul,—he should be assiduous in deeds. If not, he should rest himself for a while.

* Together, these two are called—ma'ūzatain, the two ma'ūz “shelter in God.”

† The clauses are :—

1st—the tasbīḥ.

2nd— „ taḥmid.

3rd— „ tahlīl.

4th—the takbīr.

5th— „ hawlā.

Zuḥā (or chāsht) is the middle hour between sun-rise and noon.

Deeds are of two kinds :—

(a) outward :—

ṣalāt, prayer.

tilāwat, reading.

zīkr, repeating God's name.

(b) inward :—

muḥāzira, being present before God.

murākība,* fearful contemplation.

muḥāsiba, calling one's self to account.

The arranging of deeds is in this wise. As long as possible, the seeker should unite outward deeds with inward deeds; and in order advance ṣalāt, tilāwat, and zīkr—on the condition of the heart being present with God, and of its being in fearful contemplation.

If, through languor union with an inward deed (muḥāzira, murākība) be impossible, he should be content with an outward deed.

Murākība is that contemplative state wherein he ever regardeth God, his preserver and watcher: and this is the essence of zīkr.

If, in respect of murākība, he be languid; and temptations and thoughts prevail,—he should awhile rest himself in sleep so that nafs may rest from languor and torment; and, again, with joy may turn to deeds. Otherwise, through sorrow, nafs, with confused tale, entereth the heart; complaineth; prevaileth over it; and therein causeth hardness.

Before the declining of the sun (from the meridian), he should be awake for an hour, to arrange for ablution, so that at the time of noon, he may have finished his ablution; and may, engaged in zīkr and tilāwat, be sitting before the kibla.

When the sun declineth from the meridian, he performeth :—

four rak'ats,

one salutation,

and, thereby, becometh prepared for the prayer of zuhr.

After that—

he performeth the sunnat of zuhr.

„ sitteth expectant of the jamā'at.

„ engageth in tasbīḥ, and in istiḥfār.

It is laudable if, between an enjoined observance and the sunnat of the morn, he utter a prayer.

The ṣalāt-i-zuhr being ended, he uttereth :—

	Chapter.	
the Suratu-l-Fātiḥa	1	
„ Āyatu-Kursī	2	255.
„ tasbīḥ, Glory to God.		
„ taḥmīd, Praise „		
„ takbīr, God is great.		
„ tahlīl, There is no god but God.		

* See pp. 59, 64, 69, 86.

It is an excellence if, here, he should utter the āyāt (verses) and the prayers previously mentioned after the ṣalāt of the morn.

Alive with holy deeds in the afore-mentioned way, he should make the time between zuhr (noon) and 'aṣr. (afternoon).

This is for that one who hath no other occupation, and who passeth his time in devotion.

When 'aṣr cometh, he preferreth four ruk'ats of the sunnat ; and readeth :—

	Chapter.
in the 1st rak'at the Suratu-l-Zilzāl*	99.
„ 2nd „ „	Ādiyāt 100.
„ 3rd „ „	Ḳārī'a 101.
„ 4th „ „	Takāṣur 102.

When he performeth the ordinance of 'aṣr no time remaineth for the ṣalāt of nawāfil (works of supererogation); it is the time of zikr and of tilāwat. At this time, naught is more excellent than the society of :—

a learned zāhid, possessed of zuhd, for the blessing of whose breathings he may borrow the splendours of advantages ; and—in respect to abandoning the world, to perpetuity of devotion and of desire,—may increase his resolution.

When he wisheth to come out from the stage he saith :—

In the name of God : what God pleaseth ; God is my sufficiency ; there is no power nor virtue but in God the great, the mighty. O God, towards Thee, I go out ; and me, Thou makest go out.

He uttereth :—

	Chapter.
the Suratu-l-Fātiḥa	1.
„ Falak	113.
„ Nās	114.

Between 'aṣr (afternoon) and maghrib (evening-prayer) he uttereth a hundred times each of the following prayers :—

- (a) There is no god but God, who is single, whose partner is none ; His is the dominion ; His the praise ; powerful is He over all things.
- (b) the tasbīḥ.†
 - „ taḥmid.
 - „ tahlīl.
 - „ takbīr.
- (c) Glory to God, and to Him, praise ; glory to God, the mighty, and to Him, praise ; I ask forgiveness of God.
- (d) There is no god but God the ruler, the Just, the Visible.

* The significations are :—

zilzāl	the earthquake.
ādiyāt	„ war-horses that swiftly run.
ḳārī'a	„ striking.
takāṣur	„ emulous desire of multiplying.

† See p. 113.

- (e) O God ! upon Muḥammad and his offspring, send benediction.
 (f) I ask forgiveness of God, the mighty,—save who is no God,—the Eternal, the Ancient penitence, I offer.
 (g) Whatever pleaseth God : there is no power but in God, the great, the mighty—save who is no god—the Eternal, the Ancient, penitence, I offer.
 (h) Whatever pleaseth God ; there is no power but in God.

Daily, once, at the beginning, and at the ending, of day, he should say:—

O God me Thou createdest, guidedest, fedest, quenchedst, causedest to die, causedest to live:
 Thou art my God ; save Thou none is mine ; save Thou is no God ; single, Thou art ;
 no partner is Thine.

Whatever pleaseth God ; there is no power save in God :

” ” from God, are all favours :
 ” ” in the hand of God, is all good :
 ” ” save God, none wardeth off sin.

Before sunset, he must perform ablution ; and seated before the ḳibla, be ready for the approach of night.

Till the sun setteth, he should utter :—

- (a) the seven prayers whereof the ten-fold utterance is obligatory.
 (b) ” tasbīḥ.
 (c) ” istighfār.

At sun-set, in answer to the aḡān, he uttereth :—

	Chapter.
the Suratu-l-Shams	91.
” ” Lail	92.
” ” Falak	113.
” ” Nās	114.

O God ! the face of Thy night this is, and the back of Thy day.

Between the aḡān (of sunset) and the iḡāmat, as his time is little, he quickly performeth two ruak'ats of the sunnat ; and uttereth :—

	Chapter.
in the 1st ruk'at, the Suratu-l- Kāfirūn	109.
” 2nd ” ” Iḡhlās	112.

He reneweth “ the shahādat,” and saith :—

Welcome to the angels of the night ; welcome to the two kind angels.

In the masjīd, he joineth the two 'ishā (evening prayers) until he joineth the blessing of being in the masjīd (i'tikāf) and of the union of the two 'ishā.

If therein he see increase of safety of faith, of perfection, of sincerity, and of tranquillity,—he may go to his own corner ; and (of all the prayers which he performeth between maghrib and 'ishā) may utter :—

	Chapter.
(a) with two rak'ats	
the Sūratu-l-Burūj	85.
” ” Tārīḡ	86.

(b) with one rak'at.	Chapter	
the Sūratu-l-Baqara,*	2	v. 1—16.
„ „ Ikhlas†	112.	
(c) the Āyatu-l-Kursi‡	2	„ 255.
„ Sūratu-l-Ikhlas†	112.	

Well it is if he unite (b) and (c) with (a).

After performing the enjoined duty of 'ishā and the two rak'ats of the sunnat he goeth to his dwelling or to his khilvat-place.

Before sitting down, he performeth four rak'ats with:—

	Chapter.	
the Sūratu-l-Luḡmān	31.	
„ „ Yāsin	36.	
„ „ Duḡhan	44.	
„ „ Mulk	67.	

If he wish to shorten the prayer, he uttereth:—

	Chapter.	
the Āyatu-l-Kursi‡	2	v. 255.
„ Sūratu-l-Ḥadid§	57.	
„ „ Ḥashr||	59.	

Then he performeth eleven rak'ats, and uttereth—
the Sūratu-l-Tārik 86.

and delayeth not, save when he is engaged in devotion of vigilance of his own nafs, wherein delay is excellent.

When he wisheth to sleep, he should (as to purity and to zikr) be as before stated; when he awaketh and wisheth to make the tahajjud, he maketh it standing as before stated.

Some short-sighted ones (whose vision may not have found the collyrium for the observing of the beauty of perfection of rule) may regard the repairing of times according to rules,—the portion only of ābids.

They see no great need of it for the Lords of stages and for the Companions of union.

Possibly this is the mark of him who, in search of, and in love for, God, is sincere:—

That he regardeth not much the expenditure of his own times and the being immersed in deeds and in devotion; and becometh not vexed.

* After the Sūratu-l-Baqara, cometh a passage from—

“Your God is God the One,”
to

For this tribe that hath come to reason,
which passage in the Qurān I have been unable to identify.

† This is to be repeated fifteen times.

‡ And “The prophet believeth.”

§ The beginning.

|| „ end.

For when, in respect of its Beloved, true love gaineth the opportunity of happiness and of meeting and the possibilities of the good fortune of prayer; and, in His presence, hath the power

of weeping.
„ flattering.

of paying homage (with the ground kiss).
„ doing service.

it recogniseth its own exceeding hope and great prosperity.

Ru,yat (beholding God).

I. 6.

Clearly beholding God is :—

- (a) in this world, difficult, because bākī is not contained in fāni.
- (b) in the next world, promised to the faithful (muslim) and denied to the kāfir.

The faithful (muslim) seeth God :—

- (a) in this world, with the eye of faith and with the glance of vision.
- (b) in the next world, with the glance of sight and of vision (as in the Ḥadīṣ).

In the matter of seeing, the purport of this resemblance is the glance of the next world with the glance of vision in this world—not the (vain) resemblance of God (possessed of glory) to the moon (void of glory); because this spectacle resembleth no other spectacle.

The truth of true faith is this :—

In his own belief, the faithful reacheth to the degree of yaqīn; and as to this, belief is diverse.

In this world, a crowd :—

- (a) know by 'ilm-i-yaqīn; and the promise of their 'ainu-l-yaqīn is in the next world.
- (b) see with 'ainu-l-yaqīn „ „ „ ḥaḳḳu-l-yaqīn „ „ „

Hence said he what he said :—

„In my heart, my God, I saw.”

This is faith. For Ma'āz used to pass by the door of the house of the ṣaḥāba and used to say :—

“That I may have faith for an hour,—come.”

When 'ainu-l-yaqīn reacheth to perfection, it gaineth the degree of beauty of vision wherein he seeth no increase of form as Amīru-l-Muminīm 'Alī hath related of this maḳām —

“If rent were all the veils, not at all would increase my yaqīn.”

The error of the crowd that denied the seeing (of God) in the next world, two-fold is its error :—

- (a) obligation to God's word—“Him, the eye understood not.”
- (b) the idea of the next world (founded) on this world.

As to (a)—

Seeing is one thing (possible), understanding another (difficult). The sun's form, one can see ; it, one cannot comprehend.

As to (b)—

With seeing of this world, the seeing of the next world hath no connection.
What connection hath fānī with bākī ?

The mistake is this, that the crowd thought that even as in this world so in the next world, for seeing the five following conditions are necessary :—

a side.	|	an air.
„ description.	|	a splendour-light.
„ quality.	|	„ surrounding of light.

Vain imaginings, are all these fancies ; and great is this error that, in respect of his own hāl and maḳām, a person conjectureth in a degree superior thereto.

To-day, the affairs of the next world gaineth that one, who, from the world and from its delights, shall wholly have turned his inclination.

He is—

- (a) in heart, in the next world, in the hidden world, dwelling in ẓudrāt.
- (b) in body, in this world, in the world of shahādat and of ḥikmat.

This crowd performeth deeds for cash and giveth not itself to credit.

What, from beholding the promise, others have to-morrow, is for them the essence of cash to-day.

Despite this, for them also is a promise, which is the cash of another crowd ; and for it, cash reacheth the Absolute Banker (whose promise is not the cash of another ; and that is, Muḥammad, whose cash is the promise of other prophets).

The promise of saints is the cash of prophets ; the promise of the faithful muslim) the cash of saints.

According to his own hāl, Muḥammad hath a promised maḳām, the signification whereof is the —

Maḳām-i-Maḥmūd, the praised maḳām.

In it, with him none hath partnership. In this sense, the signifier is the word that occurreth in invitation to faith ; and thereto the speaker is the word of the Kalām-i-Majīd (the Ẓurān).

The witnessing of prophecy ; and its ending (with Muḥammad).

I. 8.

Through the witnessing by God and the proving by endless miracles, people of faith have had—faith in Muḥammad's mission ; and in the demand of the traditions of

the Kalām-i-Majīd, by the revelation of the faith, whereby all other religious rites and orders are abrogated.

The perfection of prophecy in Muḥammad's mission placed, on the door of other prophecy, the seal of decline. After him, closed became the path of prophecy; and all invitations (to faith).

Who from the path of following him turneth his face; and considereth not necessary to himself the rules of his shari'at, is the friend of Shaitān, the enemy of the Merciful, and of the crowd of infidels.—Them, God requite!

If from the miracles* other than by the prophets, something becometh apparent, it, they should call deceit, not miracle† (of the prophets).

At one time when Fir'aun used to go by the Nīl-bank—as he went, the Nīl went; as he stood, the Nīl stood.

Not of the crowd of miracles (of the prophets) was this, though doubtless to him and to his people it appeared as the essence of power. Nay, it was divine deceit that daily, in his own kufr, he might become more firm; and, from the acceptance of faith, more astray.

Possibly, by the blessing of following Muḥammad, some of the miracles other than by the prophets may be revealed to the auliya (saints); and to them they may be a blessing, whereby greater may become their yaqin.

Not necessary is it that the truth of the ḥāl of a walī, or of a sincere one, should be manifested by miracles (of the prophets). Because it is possible that the rank and the ḥāl of the master of miracle may be lower than the rank and the ḥāl of him, who is not master of miracle.

By reason of the manifestation of miracle, is commonly the strengthening of manifestation and the aiding of the faith of the master of miracle.

To the crowd (whose power of yaqin is in perfection) is no need of the effects of kudrat free from hikmat.

For this reason, hath come the tale of:—

karāmat miracle (of the prophets).
khwāriq-i-ādāt „ (of other than the prophets).

On the part of the ṣaḥāba, seldom; on the part of modern shaikhs, often,—despite the fact that superior to their ḥāl, is the ḥāl of the ṣaḥāba.

The cause is that, mention whereof hath passed. Nay, in their opinion, through beholding the lights of absolute kudrat through hikmat, the glance of their vision is neither strange nor rare; and, in the strengthening of their yaqin, is no excess of effect.

When something became disclosed to those, for whom was no continuance of manifestation,—by it, they become impressed ; and the power of their yaqin, greater.

As the prophets are special by wahy (revelation), the auliya (saints) are from others of the faithful distinguished, by ilham-i-rabbani (divine inspiration).

To them, either in khwāb or in wakefulness, God bestowed good inspiration ; a part of the parts of prophecy is true khwāb (sleep, dream).

Ma'rifat-i-dil (deep knowledge of the heart).

III. 6.

The ma'rifat (knowledge) of the qualities of the heart are difficult, and its signification abstruse—

by reason of the continuance of its power in the forms of ḥāl ; and its advancement in the degrees of perfection.

Hence they call it—

قلب kalb (the heart).

„ kullab (a cheat).

Since ḥāl is the gift of God and His gifts are boundless, endless are the power and the advance of the heart in degrees of perfection and in ascents of the beauty and of the grandeur of eternity without beginning.

Contained, in the limits of number and in the number of limit, are not its qualities and its ḥāls.

In limiting and numbering it, whoever spake knoweth of very truth, that the establishing of the limit of understanding and the making it dear becometh not the portion of his own capacity.

In the ocean of ma'rifat-i-dil thousands of divers of the seas of ma'arifat have dived ;—its abyss, none hath reached, or renounced its rarities and wonders.

Not every one, who found a trace thereof, thereof news gave back to the heart. From it, to whom fell the precious jewel—it, he placed on the platter of desire.

The meaning of dil (the heart) is that point, wherefrom the circle of existence came into motion and wherewith it found perfection. With it, is joined the mystery of eternity without beginning ; and in it, the source of sight reached the limit of vision, and therewith glorified became.

The beauty and the grandeur of the aspect of bāki ; the throne of the Merciful ; the stage of the Qurān and of the Furkān ; Barzakḥ,* between the being absent and the being present ; rūḥ (the soul) and nafs ; the seas of the country and of dominion ; the observer and the observed of the king ; the lover and the beloved of God ; the bearer of the load and the load of the mystery of the deposit of God's grace—all are its (the heart's) qualities.

The purport of the marriage of rūḥ and of nafs (is) the result of its (the heart's) existence ; and the object of the links of the country and the dominion of God (is) the reverberation-place of vision and the pasturage of beholding (Him).

* See the Qurān, iii, 24 ; ix, 114.

Its form (is) pictured with the essence of love ; and its vision, illumined with the light of beholding.

When, free from the soul, became nafs, on both sides love and contention appeared. From the marriage of the two loves (rūḥ and nafs), was born the heart's form ; like to Barzakḥ, it intervened between the sea of rūḥ and the sea of nafs ; to both inclined ; and between them became the hinderer of contention.

That the heart's form appeared from love's source is proved thus—

Wherever it seeth a beauty, with it it allieth itself : wherever it findeth an associate, with it, it intertwineth.

Not without a chosen one, nor a beloved, nor a heart-adorner,—ever is it. Firm is its base on love, and love's existence on it.

In their existence, the heart is like unto the throne of the Merciful. The throne is the heart of the greatest in the great world ; the heart is the throne of the least in the least world (Ādam).

Included, beneath the sway of the throne's surrounding, are all hearts,—even as in the sway of the greatest rūḥ (God), are the parts of rūḥ ; and, in the sway of universal nafs, the parts of nafs.

A form and a truth, hath the heart ever as hath the throne. Its form is that piece of cone that, in the left side of the body, is a deposit : its truth is that divine grace mention whereof hath been made.

Between this truth and its form, rational nafs and the animal rūḥ intervene ; because the heart's truth is purely grace, and its form the essence of grossness. Between absolute grossness and grace, resemblance is in no way.

The rational nafs and the animal rūḥ (which have, each, a face to the world of grace ; and a face to the world of grossness) intervene between the heart's form and its truth,—so that every trace (that may issue from the heart's truth) may first reach nafs ; may by affinity take its aspect of grace ; and may, to the animal rūḥ, convey its aspect of grossness.

Even so, by affinity, the animal rūḥ taketh its form of grace ; intrusteth to the heart's form the aspect of grossness ; and, therefrom, becometh diffused in the quarters of the body.

Even so the grace of mercy first is from God ; becometh spread upon the truth of the throne ; reacheth from it to all thrones ; joineth by their means to the throne's form ; and, hence, reacheth the quarters of the material world.

The affinity of the throne's form is to its truth. Because every bounty (whereby truth reacheth the material world) first reacheth its form, and thence penetrateth to other bodies.

So is the affinity of the heart's form to its truth.

All hearts find bounty from the throne :—

- (a) its truth from the throne's truth.
 (b) „ form „ „ form.

At a time when, by means of prosperity, opposition as to God between the heart and the throne appeareth, nothing of creation is greater than the throne. Of its greatness God's word speaketh.

Muḥammad hath said the hearts are four :—

- (i) the heart, pure, luminous, wherein the lamp is kindled. This is the heart of the faithful mushin.
- (ii) „ dark, head-lowered. This is the heart of the kāfir.
- (iii) „ addicted to hesitation between kufr and faith. This is the heart of the hypocrite.
- (iv) the heart, inclined, possessed of sides, whereof one side is the place of faith; and the other, of hypocrisy.

In it, are the aid of faith from the holy world, and the purification like to freshness that increaseth from pure water; and in it, are the aid of hypocrisy from the world of pollution, and a stain like a wound that increaseth from purulence and ichorous pus.

Whichever of these two is superior, ordereth the heart.

The source of contrariety of these four kinds of heart is the result of contention between rūḥ and nafs.

To its own world, rūḥ wisheth to draw nafs; and nafs, rūḥ. Ever in this contention they are. Sometimes rūḥ prevaieth and draweth nafs from the low centre to the lofty maḳām, sometimes nafs prevaieth, and draweth rūḥ from the summit of perfection to the abyss of loss.

Ever obedient to that side that prevaieth is the heart until when dominion becometh established wholly on one. In following it, the heart accepteth contentment.

On these two attractions, are established happiness and misery.

If the happiness of eternity without end and the favour of eternity without beginning arrive and give to rūḥ (the soul) the aid of grace, whereby it gathereth strength; conquereth nafs; escapeth from contention; advanceth from the descending-place of creation to the rising-place of ḳidam; and, turned wholly away from nafs and ḳalb (the heart), approacheth to the viewing of God—then dil (the heart) in its following from the maḳām of ḳalb (the conversion whereof is necessary) ascendeth to the maḳām of rūḥ and in rūḥ's dwelling resteth.

Then following dil (the heart), nafs issueth from its dwelling (which is the world of nature) and reacheth the maḳām of dil (whose child it is).

Such is the heart of the faithful wherein is no atom of shirk (partnership with God) and kufr (infidelity).

If, otherwise, be the state and the effect of misery and the hardness of eternity without beginning arrive and make rūḥ captive to dil and nafs victorious, so that it

gathereth strength, and, to its own world, draweth ḳalb and rūḥ—rūḥ descendeth from its own maḳām to the place of ḳalb; ḳalb entereth from its own maḳām the place of nafs; and, in nature's soil, firm becometh nafs.

Such is the heart of the ḳāfir, who is lowered of heart, black with kufr,—altogether seized.

If, on either side, be not total victory, the inclination of dil is generally:—

(a) to nafs, if nafs be powerful and dil hesitating in the middle.

Such is the heart of the munāfiḳ (hypocrite).

(b) to rūḥ (or to both sides), if rūḥ be powerful.

Such a heart is inclined and hath two faces—one towards faith, the other towards hypocrisy.

Ma'rifat-i-murīd va murād va sālik va majzūb.

Deep knowledge of the murīd (the follower, the lover, the disciple), of the murād (the followed, the beloved, the shaikh), of the holy traveller, and of the attracted one.

III. 9.

Ṣūfis assign two meanings:—

to murīd, the follower, the lover (the disciple).

„ murād, „ followed, „ beloved („ murshid).

The murīd (disciple) is called muḳtadī (the follower) because:—

The eye of his vision becometh, with the light of guidance, the see-er; and gazeth at his own defect. The fire of desire of perfection kindleth in his nature; and never resteth except by the acquisition of the murād (the followed) and of propinquity to God.

Impressed with the travelling of the man of desire, whoever was; and, in the two worlds, hath a desire other than God, or resteth a moment from desire for the murād,—for him, illusory is the name of desire.

Thus say:—

Shaikh Abdu-l-lāh Ḥāfiḻ.

Abū 'Uṣmān Ḥairī.

The murād is called muḳtadā (the followed) because:—

The power of his sway (over murīds) hath reached to the degree of perfecting imperfect ones to the diversity of ways of capacity; to the ways of directing and of instructing with the glance of the eye.

Like this is the person, or the holy traveller, (who is) the attracted one, who, with the foot of travelling, hath traversed all the deserts and the dangerous places of sensual qualities; and then, with the aid of divine attraction, passed from the degrees of the ḳalb (heart) to the ascents of rūḥ (the soul); reached to the world of kashf (revelation) and of yaḳīn (certainty); and is ever in beholding (God).

Or like this, is the (God) attracted one, (who is) the holy traveller, who first, with the power of attractions, hath traversed the plain of the maḳāms, reached to the world of revelation and of beholding; and then, with the foot of travelling, beheld the stages and the halting-places; and found, in the form of ʿilm, the truth of ḥāl.

To these two, is preserved the rank of being a shaikh, or of being a muḳtadā (a followed).

Neither of the two following hath the right of the dignity of being a shaikh.

- (a) The imperfect holy traveller, who from the strait place of effort to the plain of manifestation, hath not reached.
- (b) The imperfect attracted one, who, in respect to the subtleties of holy travelling and to the truths of maḳāms, of stages, and of dreadful places,—hath not gained knowledge.

To them, becometh not committed :—

The ruling over the capacity of the murīd and the instructing him in the rules of ṭarīkat.

For this reason, more than its good is the evil of every control that they exercise.

The existence of the murīd and his capacity of perfection is like unto an egg, wherein is existent the capacity of being a bird.

If it be worthy of the power and of the impressing of the blessing and of the protection of a matured bird (wherein the vehemence of the power of begetting is overpowering),—while in the egg, the power of the spiritual life and the specialities of its perfection of flying penetrate. At last, off from itself the egg pulleth the egg-garment; putteth on the honour-robe of being a bird; and conveyeth itself to the perfection of capacity.

On the contrary, if he place the egg beneath a (young, immature) bird, that hath not the power of flying.—a time lapseth, and in the egg the capacity of the existence of flying becometh corrupted. Then the egg is not worth restoring.

Even so, if—beneath the sway of a perfect shaikh (who shall have attained to the degree of perfecting imperfect ones; and in whom, are joined together the travelling on, and the flying on, the Path, and attraction) the sincere murīd make obedient his own existence—the bird of truth, “God created Adam in His own form,” issueth from the egg of his existence; flieth in the liquid air of divine essence; and reacheth the degree of producing.

If beneath the sway of the imperfect holy traveller, or of the imperfect attracted one, the murīd come, corrupt in him becometh the capacity of the perfecting of humanity; and he reacheth neither to the perfection of man, nor to the stage of perfection.

Even so, in the material world, the demand of God's mature ḥikmat and current sunnat is this—

that, despite the capacity for producing, appeareth not the permanency of species, except after union of the two producers with the bond of lust, by the means of the deed, active and passive; and by the impressing and the impression.

So, in the spiritual world, the mystery of the ḥaḳīkat of man (which is purely service) cometh not into existence—

except after the union of the murīd and of the murād with the bond of love; and the murīd's acceptance of the murād's sway. This is "the second birth."*

Though in the ḳudrat of God, possible is the existence of the son without the father,—yet, in ḥikmat, it is prohibited just as is prohibited the spiritual birth without the union of the murīd and of the murād.

In ḳudrat it is possible (as is shown by the existence of some attracted ones); in ḥikmat, difficult.

Further, in birth without the father, calamity may be expected as in the birth of 'Īsā, who (in divinity and in humanity) became the source of error of the Christians—Him, they called—"the Son of God."

If an attracted one become master of revelation, not through the directing of a consummately perfect shaiḳh,—not secure are others from calamity.

In the sense of lover, murīd is :—
the traveller, who is (God-) attracted.

In the sense of beloved, murād is :—
the (God-) attracted one, who is the traveller.

Among them, restricted is the sense of shaiḳh.

Whose labour (as to revelation and manifestation) is preceding is lover; whose revelation (as to the form of effort) is preceding is beloved. In this way, the sense of murīd and murād is the essence of murād.

The Ḳurānic verse comprehendeth the explanation of the ḥāl of the lover and of the beloved.

Divine will, not the slave's acquisition, is the cause of choice: the condition (of acceptance) of guidance is the forerunner of repentance (which is the slave's deed).

In this form, the choice is the ḥāl of the beloved. Only by arrangement and by degrees, are the guidance of the ḥāl of the lover, and the travelling of lovers in the regions of maḳāms.

Until he fulfillesh the lowest maḳām, he reacheth not to the lofty maḳām.

They ascend :—

degree.		degree.	
from the	1st	to the	2nd.
„	2nd	„	3rd.
„	3rd	„	4th.

Thus, by arrangement, they travel all the maḳāms. Then, changeth, travelling to attracting; endeth, travelling in flight; joineth, labour with manifestations; and reacheth, the being absent to beholding (God) face to face.

In this maḳām, do they write for the lovers the mandate of khilāfat ; give the honour of being a shaiḳh ; and order power over the murīd.

For this degree is the middle maḳām :—

- (a) between the hidden and the manifest.
 (b) „ God „ man.

In this maḳām, like to the throne of the merciful is the slave's existence that hath one side towards the hidden world ; and the other towards the material world.

With the former, he taketh the bounty of God's mercy from the hidden world ; with the latter, he conveyeth it to the material world and to the people.

When at the beginning of ḥāl, beloved ones take the path by the aid of attraction they traverse the regions of maḳām with a single attraction, and, therein, are comprehended the acquisition of all deeds of beloved ones.

Included in the purity of their ḥāl, is the purifier of the crowd of maḳāms.

The binding by maḳāms is for common lovers, who have not yet reached the world of kashf ; whose travelling is in the removing of the darkness of the qualities of nafs ; and from whom, in every maḳām, becometh effaced the darkness of a certain quality till that time when by this effacing, their nafs gaineth, with divine light, full refulgence.

As in nafs the inclination of nature is a darkness (which, in the maḳām of sincere penitence, becometh effaced) ; and delight in the world is a darkness (which, in the maḳām of austerity, becometh effaced) ; and poverty of trust on the surety of provision of God is a darkness (which, in the maḳām of riḳā, ariseth and departeth)—accordingly, in every maḳām, a darkness becometh effaced till all the darknesses of nafs (by the travelling of the crowd of the crowd of maḳāms) arise and depart ; and from the veil of darkness, becometh revealed the beauty of the face of yaḳīn.

By reason of the preceding of revelation on the path, when all the quarters of existence and of the interior (before the travelling of the stages of maḳāms, of travelling, of effort) are, with the light of yaḳīn, illumined ; and cut off from them are the darknesses of the qualities of nafs.

In them, is existing the abstract of all maḳāms ; separate from all zāhids they are despite delight (in the world) ; reliant on God, despite attention to the chattels of the world ; and contented with God, despite abhorred sins of nature.

Because on God is their existence ; not on themselves.

The absolute murād (the followed, the beloved, the murshid) and the absolute maḥbūb (beloved) is Muḥammad, the Sayyid of created beings—

The purpose of creation was his existence ; created beings are all his offspring.

To none save to him, did they give the honour robe of being “a beloved.” Even to the tābīʿīn advance from the maḳām of being a lover to being a beloved is only by implicitly following Muḥammad.

Then from Muḥammad came the address in respect of Mūsā, who had the degree of being "a lover (of God)" and who wished to be "a beloved (of God)."

When 'Īsā desired this degree, at a time when He was desirous of Muḥammad God kept him detained some years in the sky, till after the mission of Muḥammad, so that—

by God's order He might descend (to earth), and (by reviving the faith of Muḥammad and by following the sunnat of prophecy) reach the maḳām of being "a beloved (of God)."

God, none reacheth by being a lover,—only by being a beloved: God, none reacheth save by God.

Abū 'Alī Daḳḳāk hath said:—

As Mūsā was a murid (lover), he said:—"O God! open me my heart."

As Muḥammad was a murād (beloved), to him, God said:—"Thy heart, opened we not?"

Mūsā said:—

"Let me see."

Came the answer—

"Me, thou shalt never see."

To Muḥammad, God said:—

At thy God, shalt thou not look? (Yea, thou shalt).

In the attraction of truth, the similitude of the love of the Ancient One (God) is Muḥammad—even as, in the attraction of iron, is the quality of the magnet.

As the magnet giveth its own quality (the attraction of iron) to its own attracted and beloved one, so that it can attract another (piece of) iron—so, in its own attracted one, the speciality of every attracter permeateth.

From the magnet of love for the Ancient One (God), the rūḥ (soul) of Muḥammad (which is the first attracted and beloved one) acquired the speciality of the attraction of the souls of the faithful (muslims).

From the quarters and regions of the world, to himself Muḥammad drew thousands of souls of the ṣaḥāba, each one of whom found a portion of that speciality suitable to his capacity.

To himself, he drew the souls of the tābi'īn.

So, æon after æon, womb after womb, from the souls of the tābi'īn to the souls of the shaiḳhs and of the firm 'ulmā,—that speciality became transported; of the murid to the murād, the chain (of attachment) became arranged; and every murid, a murād became.

Such is the effect of following Muḥammad.

By perfection of following and by the link of union with the souls of shaikhs, whoever gained union with the soul of Muḥammad—in him, appeared love for God; and the degree of being a beloved (of God) and of being a murād.

For, according to arrangement, the souls of shaikhs are united with the soul of Muḥammad; thereby, in all permeate—love, following (the followed), and love for God.

The murid, whose soul with the soul of the consummately perfect shaikh, (who shall have slipped out from his own desire; and gained from another shaikh, the heritage of love for God) uniteth not,—never reacheth the degree of being a beloved (of God), nor gaineth the maḳām of sway over another (the murid).

I'tikād (belief), the place whence it is taken, and the binding of one's self to the true faith.

I. 1.

The words i'tikād and ittiḥād signify:—

the binding of a form of 'ilm in the heart of the existence of mysteries.

Its place of origin, in the beginning of ḥāl, is the repetition of the hearing of news; and the continuance of the following of impressions as in children's pure nafs, which, by the passing of time, becometh the cause:—

of iniquities of ideas and fancies.
,, the following of the people's faith.

In their mind, the form of those beliefs becometh, like the (imperishable) sculpture on stone,—firm to such a degree that, in it, the power of another form appeareth impossible.

Whom, they see declining from the sunnat of their own—
faith, and the good of the religious order,

they charge with perversion and error.

Of them, is a crowd that hath, according to its own idea, held to the arguments of its own religion; and of itself imagined the verifying of, and the expelling (of deniers) from, its own circle of following.

If verily they look, they see themselves even so in the degree of following their own Imāms and 'Ulamā, from whom by reason of good opinion (and by the fancy of goodness of that opinion), they may have accepted arguments; from whom fancies and understandings may have issued; and with whom, the thought of yaḳīn and by the abundance of verification, they may have become pleased.

By reason of diversity of opinion, is the contrariety of desires, wherein human nafs is innate; and the existence of disputing and of forbidding worldly positions and demands (by the disease of seeking which, hearts are commonly distressed).

From the ancient to the modern ones, hath arrived this contrariety in the happy state.

Gradually, in the midst, the parties became diffused and dispersed; drew to enmity and hate; and it, by way of heritage from ancestors, descendants have taken.

Æon after æon, became pressed together its darkness (of hate), till it reached the limit of enmity, and ended in execration and kufr.

Then wherever, the past favour of eternity without beginning joineth, and wisheth to bestow faith upon the slave—

it releaseth him first from effects, customs, and manners; conveyeth him to the purity of the first creation; teareth up from his heart the root of obstinacy and of desire; till he cometh worthy of the form of true faith; and clear to him cometh the manifestation of the pure God.

In the time of the society of Muḥammad, by the blessing of the effects of descent of wahyī (revelation), and of the ray of light of prophecy the nafs of the people had become eradicated from the darkness of customs; and hearts, purified from the pollution of nature and from the impurity of desire, turned away from this world, turned to the next world, seekers of God, with the light of faith,—had beheld through the veil the form of the hidden.

Therefore free was their belief from the reproach of contrariety; and their heart, from the ills of desire.

One of heart, of opinion, of tongue were all.

When the sun of prophecy became veiled in the veil of the hidden; and the light of purity, concealed in the veil of grandeur,—the darkness of desire of the land of nafs of the people (who, by the light of prophecy, had gained effulgence) became effaced in its light.

By the sun's being veiled and hidden, it again cast its shadow; and, little by little, forth from the concealed ambush, came the darkness of its desire.

Hearts turned their face from the moderation of steadfastness to turning aside; contrariety, to the degree of turning wholly away, appeared; and open to shaitān, became the path of sway.

According to the distance from the time of prophecy and of being veiled, the light of innocence daily became greater through the darkness of the descendings of nafs in the world; and contrariety commonly appeared.

Who is the seeker of the true faith, should follow the first crowd of the "companions"; should turn his heart from love for the world, so that, by the light of yakīn, the eye of his vision may be opened; and to him may be discovered the pure God.

This appeareth only—

by true purity.

„ excellent refuge in the giver.

„ the complaining of the evil of nafs.

„ keeping one's self pure of sin by God's grace.

For, the associate of answer, God maketh every question that is through sincerity and perturbation.

To whom, God gave the favour of change of desire away from the world, the root of contention He plucked up from his heart and made it the glancing place of His mercy.

Its mark is this—

By the glance of mercy, he becometh not joined with the veiled ones; nor with them treadeth the path of contention.

This is of the specialities of the ṣūfīs, whose hearts have wholly turned to the ecstasy of the sweetness of love (for God) away from the love for the world; whose veins of contention have become extirpated; and who, with the glance of mercy, have gazed at the commonality of the people, gained safety from enmity, and who are entitled—firqa-i-nājiya.*

'Ilm-i-farīza (the knowledge of God's ordinance).

II. 3.

That 'ilm, the desire whereof is for all muslims an ordinance of God, is, in the opinion of the 'ulamā, contradictory.

Some have said it is :—

(a) the 'ilm-i-ikhhlās (sincerity).

Because even as devotion to God is God's ordinance, so sincerity in devotion is also God's ordinance; as for 'ilm, practice is necessary, so practice is necessary for the 'ilm-i-ikhhlās.

(b) the 'ilm-i-āfāt-i-ikhhlās (the calamities of sincerity); or the quality of nafs, the revelation whereof is the power of ikhlās.

Then the 'ilm-i-ikhhlās is dependent on the 'ilm of the qualities of nafs.

Dependent on it whatever may be a necessity is on it also necessary.

(c) the 'ilm-i-waqt (period); or the knowing in what thing (deeds or words) it is best to be daily engaged.

(d) the 'ilm-i-hāl (mystic state); or the knowing the hāl (that may be between the slave and the Lord God), and the rule which is special to that hāl; and the learning its excess (or defect) at any period.

(e) the 'ilm-i-khawāṭir (thoughts); attached thereto is the distinguishing between the sources of the acts of thoughts and the goodness and evilness of acts.

All this is faẓīlat (excellence), not farīza (God's ordinance).

Not lawful is the abandoning of farīza. If 'ilm-i-farīza be one of those 'ilms, not lawful to muslims, is its abandoning.

* This is the name of an Arab tribe.

What Muḥammad hath said is enjoined to all muslims; the knowing of it is to all muslims impossible.

Not every nature can be prepared for these 'ilms; not lawful is unbearable trouble.

Most true is the *ḵaul* (word) of those of former times.

The *ḵaul* of Shaikh Abu Ṭālib-i-Makkī is—

It is the 'ilm of the source of Islām; or the five columns—

- | | |
|------------------------------|-----------------|
| i. the kalima-l-shahādātain, | the two creeds. |
| ii. „ salāt. | prayer. |
| iii. „ zakāt | alms. |
| iv. „ ṣaum | dream. |
| v. „ ḥajj | pilgrimage. |

It is the 'ilm-i-bay' (purchase).

„ sharā (sale).

„ ṭilāḵ (divorce).

„ nikāḥ (marriage).

Enjoined on high and low, is the knowing of these; for the understanding of them is, for all reasonable men, possible.

The (totality of all *ḵauls* is the) *ḵaul* of Shaikh Shahābu-d-Dīn 'Umar-i-Sahrwardī—

It is the 'ilm-i-mutafarḡ (the enjoined 'ilm); or the 'ilm of orders and of prohibitions (of God).

Because though the slave is ordered as to doing, and prohibited against abandoning, them,—incumbent on him is their 'ilm, so that the practice of them may be established.

The rules of the shar', as regards orders and prohibitions, are of two kinds:—

(a) the comprehender of the chosen common people,—

the 'ilm-i-mubānī-i-islām.

„ bay'.

„ sharā.

the 'ilm-i-nikāḥ.

„ ṭilāḵat.

which are incumbent on all muslims by reason of:—

requisites.

necessity.

need.

(b) the 'ulūm-i-faḡā'il (excellences).

„ 'ilm-i-ikhlās (sincerity).

„ „ khwāṭir (thoughts).

the 'ilm-i-hāl (state).

and other 'ilms already mentioned.

These are enjoined on some special folk, who have the capacity and the power of knowing them; and not enjoined on common folk who have not the power.

For some special ones, whose capacity is fit, these 'ilms are of the number of God's ordinances. By them, they are ordered and prohibited.

Some of the ṣaḥāba have grieved and said :—

We have the power not to bring into action impure thoughts ; impure thoughts, we have not the power to prevent. If as regards them, go a reckoning and a requital, difficult is the work.

Came this ayat—

Save to its limit, nafs, God troubleth not.

Whoever cannot perform the ordinance is by it not ordered ; and for the abandoning of it not reproved.

Whoever can restrain impure thoughts,—on him, is enjoined the ordinance.

The shaikhs, who have made yaḳīn of something and reckoned it God's ordinance, have spoken according to their own state.

This limit is the comprehender. Those 'ilms, which others have mentioned ; and according to their own ḥāl, reckoned God's ordinance, they have called—

the 'ilm-i-dirāsāt (teaching).

„ „ wirāṣāt (heritage).

The ḥāl of man.

III. 10.

According to diversity of degrees, the ranks of men are of three kinds :—

i. The wāṣil (those joined to God) and the kāmīl (the perfect).

The wāṣil (those near to God) and the sābiḳ (those gone before others in faith) lvi 10—11 The Qurān

ii. The sālik (sālik) holy travellers of ṭarīḳ (the path) of perfection.

These are the pious ; the aṣḥāb-i-yamīn (companions of the right hand) „ 8

iii. The muḳīm (muḳīm) dwellers of the essence of defect.

These are the wicked ; the aṣḥāb-i-shumāl (the companions of the left hand) „ 9

The men of wuṣūl (union with God) are of three crowds :—

(a) The anbiyā (ambiya), prophets, whom, after union and perfection, God sent to the people for the sake of perfecting the imperfect ones ; and whose existence He made the link of the hidden and the material world to invite people to Him, and to keep prosperous the realms of God and of the angels.

(b) The mutaṣawwifa (mutaṣawwifa), shaikhs, who, by perfection of following Muḥammad, have gained union (with God) ; and who were, after that, ordered to invite the people by the ṭarīḳ of following Muḥammad.

Consummately perfect are these two crowds, to whom, after their being immersed in the essence of jam' (collected), and in the abyss of tauḥīd (unity of God), the grace of eternity without beginning bestowed freedom and salvation from the belly of the fish of fanā (effacement) to the shore of tafrāḳa (dispersed) and to the plain of baḳā (permanency),—so that, to salvation and to degrees, they might guide the people.

(c) The jamā 'at (crowd), to whom, after arrival at the degree of perfection, the trust of perfecting (the imperfect ones) in reference to inviting the people (to Islām) passed

not; who became immersed in the sea of jam' (collected) and in the belly of the fish of fanā (effacement), who became naught so that neither news nor trace of them reached to the shore of tafaḥa or to the region of bakā; who became threaded on the thread of the dwellers of the towers of ḡhairat (jealousy), and of the inhabitants of the land of ḥairat (astonishment); and to whom after perfection of union the power of perfecting the imperfect ones was not entrusted.

The men of sulūk (the path of travelling) are of two kinds :—

- (a) The seekers of lofty purpose, and the murids of the face of God.
- (b) " " paradise, " " " next world.

The seekers of God are :—

- (a) The متصرفه mutaṣawwifa.

These are that crowd that have gained freedom from some of the qualities of nafs; become qualified with some of the ḥāls and some of the qualities of the ṣūfis; and become the beholder of the excess of their ḥāl.

Yet with the proud trailing residue of the qualities of nafs are they left distressed; and therefore deprived of the acquisition of the end of the man of propinquity to God and of ṣūfiya (ṣūfi,ism).

- (b) The ملامتيه (malāmātiya), the reproached.

These are that crowd who, in the observance of the meaning of iḥklāṣ (sincerity) and in the preservation of the rule of ṣidq (truth), have expended much effort; who in the concealing of their devotion and in the veiling of their almsgiving from the people's glance regard necessary great effort; who neglect not the minutest matter of holy deeds; who regard an enjoined duty all the excellences and the nawāfil; whose religious order is at all times the verifier of the sense of iḥklāṣ; and whose taste is for the singularity of God's glance upon their deeds and ḥāls.

As the sinner is full of caution, as to revealing his sins, so (lest there be suspicion of hypocrisy) as to revealing their devotion, do they practise hypocrisy that the order of iḥklāṣ may suffer no injury.

Although they are precious of wujūd and exalted of ḥāl, yet from their glance not wholly rent is the veil of creation. Therefore are they left veiled from beholding the beauty of tauḥīd (the unity of God) and the essence of tafrīd (inward solitude), because the concealing of deeds and of their ḥāl from the people's glance is known and allowed in the sight of the people and of themselves, who are the forbidders of the sense of tauḥīd.

Nafs is of the crowd of strangers. As long as on their own ḥāl, they keep their glance, not wholly have they expelled strangers, from the viewing of their own deeds and ḥāls.

The difference between the mutaṣawwifa or ṣūfiya and the malāmātiya is this :—

From the malāmātiya, the attraction of the grace of the Ancient One hath wholly upturn the existence of ṣūfiya; and from the glance of their witnessing uplifted the veil of creation and of egotism.

In making their devotion, in issuing their alms, the malāmātiya see not in the midst themselves and the people. They are secure from the knowledge of the people's glance; and bound to the concealing neither of their deeds nor of their ḥāl.

If good they see in revealing their devotion, they reveal it; otherwise, they conceal it.

The mutaṣawwifa or ṣūfiya are—

مخلص (mukhlāṣ), saved.

The malāmātiya are—

مخلص (mukhlis), sincere.

The description of their ḥāl is:—

“Them, by sincerity, we (God) saved.”

The seekers of the next world are four crowds—

زهاد (zuhhād, sing. zāhid), zāhids, dry austere men.

فقرا (fuḡarā, „ faḡīr), faḡīrs.

خدام (khuddām, „ khādim), servants of God.

عباد (‘ubbād, „ ‘ābid), those dedicated to God.

The zuhhād are those who with the light of faith and of certainty behold the beauty of the next world; clearly see this world in the form of ugliness; turn their desire from inclining to the worthless decoration of the fānī (perishable); and incline to the true beauty of the bākī (imperishable).

Against the صوفية (ṣūfiya), the opposing of this crowd is—

because the zāhid is, by the delight of his own nafs, veiled from God; and because paradise is the maḡām of delight of nafs.

By beholding the beauty of eternity without beginning and the love of eternal zāt, the ṣūfī is veiled from both worlds.

As in respect to this world, he may have expended delight, so in respect to the next world, is his delight.

The Ḥadīṣ saith:—

Unlawful for the people (of the next world) is this world; unlawful for the people (of this world) is the next world; unlawful for the people (of God) are both worlds.

In the degree of zuhd (austerity), is the ṣūfī above the degree of the zāhid far wherefrom is the delight of nafs.

The fuḡarā are those who possess naught of the chattels of the world; who in desire of excellence and of the divine Riḡvān (God), have separated from their native land; and who have abandoned accustomed objects.

The cause is one of the following three things:—

(i) the hope of lessening the fearful reckoning of punishment (on the day of judgment). For necessary is the reckoning as regards lawful deeds; and, punishment as regards unlawful deeds.

(ii) the hope of excellence of reward and of excelling on entering paradise.

Glad tidings, brought Jibra,il one day to Muḡammad:—

“By half a day (equal to five hundred years), will the faḡīrs of thy ummat (tribe) enter paradise before the rich of thy tribe.”

(iii) the desire of tranquillity of heart, and of freedom of mind—for the sake of much devotion; and therein the presence of the heart.

Against the malāmātiya and the mutaṣawwifa, the opposing of the faḡīr is—

Because the faḡīr is the seeker of paradise and is desirous of his own delight. They (the malāmātiya and the mutaṣawwifa) are the seekers of God and desirous of propinquity to Him.

Above this degree in faḳr, is a maḳām superior to the maḳām of the malāmātiya and of the mutaṣawwifa.

'Tis the special description of the ṣūfī. Though the degree is above the degree of the faḳīr, yet the abstract of the maḳām of faḳr is included in his maḳām. The cause is that, for the ṣūfī, the traversing of the maḳām of faḳr is of the crowd of enjoined conditions; every maḳām, wherefrom he advanceth, its purity he rendeth and thereto giveth the colour of his own maḳām.

In the maḳām of the ṣūfī, is another description for the faḳīr :—

On his part, the denial and the absence of possession, of all deeds, ḥāls, and maḳāms.

On his part, he beholdeth no deed, no ḥāl, no maḳām; and regardeth them not special to himself, Nay, himself of himself he seeth not.

Then his, is—

no wujūd (existence).

„ zāt (essence).

„ quality.

He is mahv in mahv (obliteration in obliteration); fanā in fanā (effacement in effacement).

Such is the truth of faḳr, in excellence whereof, the shaikh̄s have spoken. What, in the sense of faḳr, before this has been mentioned,—is the impression and form of faḳr.

The superiority of the maḳām of the ṣūfī above the maḳām of the faḳīr is because—

The faḳīr is ruled by the desire of faḳr and of the delight of nafs. The ṣūfī hath no special desire; in faḳr or in wealth, effaced is his desire in the desire of God—his desire is the essence of the desire of God.

If he choose the form of faḳr and its way, it becometh not veiled by his own desire and choice; his desire is the desire of God.

Some have said :—

Who is void of impression and of quality is the ṣūfī : who is void of things material, is the faḳīr.

Abū Al 'Abbās-i-Nihavandī saith :—

The end of faḳr is the beginning of taṣawwuf.

Some of the shaikh̄s have said :—

As cautious of wealth, should be the faḳīr as the wealthy one of faḳr.

By the entrance of wealth, the faḳīr feareth that faḳr may become abhorrent to him; by the entrance of faḳr, the wealthy one, that wealth may become abhorrent to him.

Once a wealthy one brought ten thousand dirams to Ibrāhīm Adham and asked him to accept them.

Ibrāhīm refused, saying—“ With ten thousand dirans, thou wishest to efface, from “ the record-book of fuḳarā, our name.”

Between faḡr (poverty) and zuhd (austerity), the difference is this:—

Possible without zuhd, is faḡr. Thus, with firm resolution a person abandoneth the world through the desire of yaḡīn; yet, in him, is left the heart's delight.

Possible without faḡr, is zuhd. Thus is a person possessed of chattels, wherefrom his delight is turned.

Faḡr hath a custom,—the want of property. Its truth is the expelling of qualities from orders; and the denying to one's self the choice of a thing.

Faḡr is the form of zuhd and its sign. The meaning of zuhd is the expending of desire (for God) away from the world.

When, beneath the towers of pomp, God wisheth to veil, from the glance of strangers, some of His saints, He outwardly clotheth them with the garment of the wealthy one (which is the form of desire), so that them, the outward people may regard as of the crowd of desirous ones of this world; and thus, from the glance of the unprivileged, the beauty of their ḡāl may be concealed.

The kernel of the ḡaḡīkat of faḡr and of zuhd is the special description and requisite of the ḡāl of the ṡūfī. The custom of faḡr is the choice of some of the shaikhhs of the ṡūfīs; and in it, their purpose is—the following of the prophets, the abandoning of the world, the inciting and the inviting of seekers with the form of faḡr and with the tongue of ḡāl.

In this sense, their choice is proved by the choice of God, not by the desire of the delight of the next world.

The khuddām are those, who choose the service of fuḡarā and of the seekers of God; who, after the performance of the ordinances of God, have expended their time in ceasing to labour, and in making tranquil the heart as to solicitude for matters of livelihood and for capacity for the next world; who prefer this service to nawāfil, and who in their need enter on every way not forbidden by the shar'—in acquisition, in beggary, and in receiving gratuitous income.

In taking and giving money, their glance is on God.

In taking money, they regard the people the link of God's giving to them, and in giving money, they regard them as the means of their acceptance (with God).

On account of the honour of this maḡām, appeared similitude in respect to the crowd of the ḡāl of the khādim and of the shaikh. In respect to the khādim, they have established no difference from the shaikh.

The difference is this—

The khādim is in the maḡām of the abrār (the pious).

„ shaikh „ „ muḡarrab (those near to God).

In the choice of service, the purpose of the khādim is the reward of the next world ; otherwise not bound by service is the khādim.

Standing in the purpose of God not in his own purpose is the shaikh.

The u'bbād are those, who, ever, on the portions of devotion and on the rules of nawāfil, display assiduity for the sake of the reward of the Nil of the next world.

Existent in the ṣūfī, is this description but free from the impurities of desire. For they worship God for God, not for the reward of the next world.

Between the 'ubbād and the zuhhād, the difference is this—

With the existence of (despite) desire for the world the form of 'ibādat (devotion) is possible.

Between the 'ubbād and the fuḳarā, the difference is this—

With the existence of (despite) wealth, a person may possibly be 'ābid (dedicated to the service of God).

Then, it became manifest—

(a) that the wāṣil (those joined to God) are three crowds.

(b) „ „ sālik (the holy travellers) „ six „

Each one of these nine crowds hath two similitudes—

(a) مُحَقِّق (muḥiqq), the verifier.

(b) مُبْطِل (mubṭil), „ abolisher.

To the prophets of both crowds, the similitude of the verifier is—

the shaikh of ṭarīkat (the Path) and the 'ulamā of ṣūfiya,—who, by following Muḥammad, invite the people through the desire of vision.

The similitude of the abolisher is this—

In calumny, he layeth claim to prophecy ; and falsely and slanderously attributeth to himself wahy (revelation).

Him, they call—

مُتَنَبِّئ (mutanabbī), “one who calleth himself a prophet.”

After the expiration of the time of mission, in the brain of a jamā'at (assembly), the bird of this desire wished to lay an egg. In the end, to the wind of destruction, they gave their head, and rolling fell into hell.

To the ṣūfis, the similitude of the verifier is—

mutaṣawwifa, who are exceedingly informed and desirous of the ḥāl of the ṣūfis ; and by the residue of their attachments to the qualities of nafs are detained from the maturity of purpose and forbidden it.

To the ṣūfis, the similitude of the abolisher is—

a jamā'at (assembly), who in life reveal themselves ṣūfis ; who are void of the power of their belief, deeds, and ḥāl ; and who, having taken off from their neck the halter of devotion, graze free from encumbrance in the meadow of revelation.

They say—

the binding to the orders of the shari'at is the portion of the common folk, whose glance is restricted to outward things. Loftier than that is the hāl of the special folk and of the man of hāḳikat. For they (the common folk) give attention to outward customs, while their solicitude for viewing the inward presence is not great.

This crowd, they call—

باطنية bātiniya.*

مباحية mubāḥiya.

To the majzūbān-i-wāṣil (the joined attracted ones), the similitude of the verifier is—

a crowd of the men of sulūk, whose travelling is yet in the traversing of the stages of the qualities of nafs; and whose existence, from the burning of desire's ardour, is in agitation and perturbation.

In the maḳām of fanā, before the revelation of the tidings of the morn of the manifestation of zat, of resting, and of dwelling,—sometimes a flash of the flashings of that manifestation glittereth on the glance of their witnessing; and from the breeze-place of fanā, a breath of the breathings of union joineth the perfume-place of their heart.

So, in the flashing of the lights of lightning, the darkness of the qualities of their nafs becometh folded; and to their heart, from the heat, the bubbles of that breath give fire of search, agitation, shauḳ of the soul, and restfulness.

When that lightning expireth and that breath ceaseth, the manifestation of the qualities of nafs, the heat of desire, the agitation, and the shauḳ return; and the holy traveller wisheth to be wholly drawn out from the clothing of his own qualities, and to be immersed in the sea of fanā, so that he may rest from the ruining of his existence.

When that hāl hath not become his maḳām, and sometimes it descendeth on him, his interior becometh wholly informed and desirous of this maḳām.

His name was—

the similitude of the verifier to the joined attracted ones.

To the joined attracted ones, the similitude of the abolisher is—

a crowd, who lay claim to being immersed in the sea of fanā, and to being annihilated in the essence of tauḥīd: who, to themselves, assign not any moving or any resting.

They say—our moving is like unto the moving of doors, which without a mover is impossible.

Though this sense is true, it is not the hāl of that jamā'at (assembly).

From this matter, their purpose is :—

- (a) the framing of excuse for sins.
- (b) „ assigning of it to desire for God.
- (c) „ repelling from themselves reproach.

* The bātiniya (Ismā'liya, the Assassins) were founded in the eleventh century by Ḥasan Sabā Shaiḳhau-l-jabāl

This crowd, they call—

زنادیك (zanādika zanādik, sing. zandik)—infidels.

To Sahl Ābdu-l-lāh, they said :—

A certain one saith—The connection of my deed with the desire for God is as the connection of the motion of the door with its mover.

He said :—

If the speaker be one who preserveth the sources of the sharia't and the limits of orders of worship,—he is of the crowd of the šādik (sincere).

If he be one who, in opposition of the rules of the shar', hath no fear of falling into destruction, he speaketh so that he may make apparent the way of assigning his deeds to God, and of causing to fall from himself reproach—together with the being up-torn from faith and religion,—he is of the crowd of zanādika.

To the malāmātiya, the similitude of the verifier is—

a crowd, who, for the repairing and the destroying of the people's glance, show not much consideration. Much of their effort is in ruining customs and habits, and in loosening the bonds of rules of association; the source of their ḥāl is naught save freedom of heart and disposition of heart; and on their part, appeareth neither the gazing at the usages of the zuhhād and the 'ubbād, nor the issuing of acts of nawāfil and of devotion.

No bond do they make for the resolution of deeds; they persevere only for the performance of the enjoined ordinances; not ascribed to them is the amassing of the chattels of the world; contented with goodness of heart, they desire no increase of substance.

Them, they call—

قانداریه (qalandariya), qalandars.

Through the absence of hypocrisy, this crowd resembleth the malāmātiya.

Between the malāmātiya and the qalandariya the difference is—

the malāmātiya seek union with all faḡā'il (excellences) and nawāfil (works of supererogation); but keep them concealed from the people's gaze.

the qalandariya pass not beyond the farā'iz (enjoined ordinances); and, as regards the revealing, or the concealing, of their deeds from the people's gaze, are unfettered.

The crowd, at this time called qalandariya, have taken from off their neck the halter of Islām; and are void of these mentioned qualities.

For them, the name of qalandariya is illusory; fit is the name—

حشویه (hashwiya), the padded ones.

To the malāmātiya, the similitude of the abolisher is—

a crowd (also of the zanādika) who claim sincerity, and greatly strive in revealing iniquity.

They say :—

From this, our purpose is the reproach of the people, and the taking away of the glance (of approval) of man; no need of the people's devotion, hath God.

By their sin, un-injured they consider the sin restricted to the people's injury, and devotion among laudable actions.

To the zuhhād, the similitude of the verifier is—

a crowd whose delight hath not wholly been expended away from the world; and who from it desire at once to turn.

These, they call—

متزهده (mutazahhid), self-denying.

To the zuhhād, the similitude of the abolisher is—

a jamā'at (assembly), who (for the acceptance of the people) abandon the world's decoration; from off all the world's chattels, take up their heart; and thereby desire the acquisition of rank among men.

It is possible that their ḥāl may be obscure:—

(a) to some. They think that they have wholly turned away from the world; and that they themselves, by abandoning wealth, have purchased rank.

(b) to themselves. They think that (since outwardly they are not engaged in desire for the world's chattels) they have wholly turned from the world,

This crowd, they call—

مرايه (mar'iya) acting hypocritically.

To the fuḡarā, the similitude of the verifier is—

He whose exterior is painted with the custom of faḡr, and whose interior is desirous of the ḥaḳīḳat of faḡr. Yet hath he inclination to fanā and, with difficulty, endureth faḡr; regardeth the true faḡr of the fuḡarā a special favour from God; and therefore ever preferreth portions of thanks.

To the fuḡarā, the similitude of the abolisher is—

He whose exterior is painted according to the custom of faḡr; and whose interior is, as to its ḥaḳīḳat (truth), void of information.

His purpose is purely the revealing of claim, of mandate, and of the people's acceptance (of him).

Him, they call—

مرايه (mar'iya), acting hypocritically.

To the khuddām, the similitude of the verifier is—

He, who ever remaineth standing in the service of the slaves of God; who, in his heart, wisheth to do them service unmixed with the suspicion of worldly design or rank; and ever to free his resolution from doubts of inclination and of desire.

Yet to the ḥaḳīḳat (truth) of zuhd, he shall not have reached.

At one time by reason of the superiority of the light of faith and by the concealing of nafs, some of his powers fall into the place of merit.

At another time, by reason of the superiority of nafs, his service is mixed with desire and hypocrisy. The crowd who are not in the place of merit, he preferreth, with the expectation of laudation, to full service; and some, who are worthy of service, he excludeth.

Him, they call—

متخادم mutakhādim.

To the khuddām, the similitude of the abolisher is —

He who in service hath no resolution for the next world. Nay, the people's service, he hath made the snare of worldly advantages, so that thereby he may attract bequests and chattels. If, in the acquisition of his design, he see not effected his purpose, he abandoneth it.

Then is his service restricted to desire for rank, for wealth for numerous followers and approvers, so that thereby, in assemblies and companies, he may seek precedence and glorification.

In every service, his glance is on his own delight.

Him, they call—

مستخدم (mustakhdim) an employer of many servants.

To the 'ubbād, the similitude of the verifier is:—

(a) He, who desireth his own times immersed in devotion; but by reason of the residue of the pretensions of nature, and of the want of purification of nafs, languor momentarily falleth on deeds, or prayers, and on devotion.

(b) Or he who hath not yet found the delights of devotion; and who, in them, standeth with difficulty.

Him, they call—

متعب (muta'abbid), devout.

To that one of the crowd of mar'iya, the similitude of the abolisher is —

He, whose glance in devotion is on the people's acceptance (of him); and, in whose heart is no faith as to the reward of the next world.

So long as he seeth no stranger attentive to his own devotion, in it he remaineth not.

The Ādāb of Muḥammad's Mission (of prophecy).

VI. 3.

Known it is that, in the opinion of men of investigation and of sincere lovers, the beloved of the beloved is the beloved.

Who loveth not the beloved of the beloved, its sign is that, with design, his love is distempered.

Verily, such a one is the lover of himself, not the lover of the Beloved; he loveth the Beloved for the reason that he regardeth Him the source of pleasure and the place of delights to himself,—not, really and truly.

Sincere lovers, who have become free from the sickness of hawā (desire) and the design of nafs (lust), and pure of the impurities of existence,—desire themselves for the sake of the Beloved, not the Beloved for the sake of themselves; desire for His sake the sacrifice of their own existence,—not, for themselves, His existence; and prefer to

their own purpose His purpose,—nay, no purpose is theirs save the Beloved's purpose.

As the beloved of the beloved may be beloved, so the means of union with the Beloved is the beloved.

Manifest, it is to the man of faith and of yaqīn that Muḥammad is the beloved of God and the agent of the King, great and holy. Then demandeth love for God sincerity of love for Muḥammad.

When it became known that wherever love may be, necessary is the observance of ādāb to the beloved (Muḥammad), to men of faith (especially to the Lords of revelation and of beholding), were requisite the observance of ādāb to him, and the preservation of the magnificence of his mission.

Though in form and body, Muḥammad is hidden and concealed from the glance of outward beholders,—in quality and spirituality, he is clear and revealed to the Lords of vision. The form of his shari'at is the mould of his spirituality.

Then as long as is left his shari'at in the body,—in truth, his form is present; and continuous and perpetual is the aid of his life for souls and for nafs. The verifier of this is the ancient word.

Though the shari'at is in this way the link of the bounty of life, in another way it is the means of the acceptance of life. Muḥammad calls the causing of his sunnat to live (in men's hearts) the causing himself to live.

Thus, for the nations, his shari'at and sunnat are life-giving and life-accepting.

The source of doors (of opening) and the column of ādāb,—after the strengthening of love's links, and the perfecting of love's conditions,—is ever viewing the person of the beloved, and the contemplating of hearts.

As, in all his ḥāls, outwardly and inwardly, the slave seeth God known and informed,—so informed and present, he should regard Muḥammad in respect to his own exterior and interior.

Towards Muḥammad, the beholding of his form of grandeur and of dignity may ever be the guide to the preservation of ādāb; towards him, he may be ashamed of opposition, secretly or openly; and of the subtleties of the ādāb of his society, he may let go no subtlety whatever.

The greatest part of ādāb is this—

In his heart, he should not conceive that to any created being should be possible that perfection, rank, and loftiness of degree that are Muḥammad's; that to God, any travellers can find the path except by his guidance; that to any Wālī, should be the power of perfecting and directing another save by borrowing from the light of his power; that to a maḳam, should reach an arriver, who may be independent of his aid, although in his stage of propinquity, he may have attained to perfection.

The distributed bounty of all existing things is the purified soul of the prophet (Muḥammad) and his holy nafs. Without his means, no aid floweth from God.

Who by Shaitān's deceit becometh haughty and proud, and in whose mind the idea of power and of wealth gathereth—becometh doubtless the rejected of ulūhiyat (God), and the banished of the court of rubūbiyat (God); and, wrapped with groans, returneth from the maḵām of propinquity (to God) to farness (from Him).

Let us flee to God for shelter.

Another ādāb is—

After establishing the rule of belief, and after perfect following of his sunnat and ṭarīkat, it is necessary that, learned in following his sunnat, he should make every effort; in it should regard negligence unlawful; and should verily know that the degree of being a beloved he cannot gain save by observing the sunnat and the nawāfil (works of supererogation).

He should not imagine that fulness of nawāfil is the degree of lovers and of murids; independent of it, is the beloved or the murād, for whom the performance of the enjoined ordinances is sufficient.

The sign of being a beloved is service in the following of the sunnat and of the nawāfil. At the inn of the narrow path, they keep every sunnat of Muḥammad's sunnats, distributed from the sea of the existence of prophecy,—by whose aid, bounty, and currency flourish, in the soil of nafs and of the heart, the bubbles of love, the tulips of truths, and the odoriferous plants of yaḵīn.

With Muḥammad, whoever hath connection, apparently or really, as :—

the sādāt (plural of sayyid).

„ 'ulamā

„ mushā,ikh (plural of shaikh).

Who are, outwardly and inwardly, the offspring and the heirs of 'ilm (knowledge) and of prophecy,—all, for the sake of love for Muḥammad, he should love; and their honouring, regard necessary.

In all ḥāls—

of اعتقاد belief,

„ قول kaul,

„ فعل deed,

he should associate the reverencing of Muḥammad with the reverencing of God; and devotion to him, the requisite of devotion to God.

Not true, nor acceptable, is faith in God and in His Unity,—without association with faith in Muḥammad, and with confession as to his (prophetic) mission.

Not the ṭarīk of union with God, is the performance of the enjoined ordinances without the sunnat of tradition.

In nearness to God, to liken his similitude to two bows' length is fit.*

* From God, Muḥammad is not farther than two bows' length.

They call the honouring of him, the essence of the honouring of God ; devotion to him the essence of devotion to God.

Who submitted to Muḥammad, submitted to God ; with thee who made bai'at, bai'at made with God (see the *Qurān*).

As in speaking and in books, they mention the name of God with magnifying and reverencing, so should they mention the name of Muḥammad—

with *salawāt*, benedictions.
„ *taslimāt*, salutations.

| *ta'zīm*, reverence.
| *tamkīn*, honour.

Ādab (duties, observances) towards God.

VI. 2.

The preservation of ādāb is both love's fruit and also its seed. As love is more perfect, greater is its solicitude for the preservation of ādāb towards the beloved ; as the form of ādāb is more evident to the lover, for him greater is the glance of the beloved's love.

Then every slave, in whose heart love for God shall be firmer, his solicitude is greater for the preservation of ādāb towards Him ; and more powerful for the purifying of the exterior and of the interior in a way, that to himself may represent to his sight in the form of the sick for God (not in the garment of the sinner).

Although his propinquity to God is greater, stronger are the desires in his nature for the subtleties of (additions to) ādāb.

For doubtless, than the work of servants and of followers (who, in the thread of the remote and of the stranger, are disobedient), the work of others (*wazīrs*, courtiers, others) near to the majesty of kings—is more difficult and dangerous, and more are their desires for accessions of ādāb.

There are seven ādāb of God.

1. By viewing another, they should not keep back the glance from beholding the beauty of God.*

In the *Ḥadīṣ*, it is said :—

When, for prayer, the slave arose, verily present with God he was. Then if at another he look, the Provider of the world saith :—

O slave ! at whom lookest thou ? Than I, who is better ? O son of Ādam ! to me turn thy face ; for to thee better than that whereat thou lookest, am I.

2. Though propinquity to the King (God) and his honouring ; and through gaining the power of conversing with, and travelling in, God, the slave should not forget his own (low) degree, nor transgress beyond the limit of service and of the revealing of his *faḳr* and misery—that to rebellion he become not addicted.

Once Maḥmūd (of Ghuznī) desired (to prove) the trust of (his favourite slave) Ayāz.

When he was present, he saw that, on a nail, before him, Ayāz had suspended a rent postin (sheepskin coat) and an old blanket.

He asked, saying :—What is this ?

Ayāz replied :—

When the hand of power threaded me on the thread of service, it drew from off my head this garment of poverty, and clothed me with the honour-robe of liberality.

Them, for repelling forgetfulness and forbidding disobedience (the requisites of the nafs of man), I arranged before my face, so that at them, momentarily, I might look ; (by repeating and calling to mind) recollect past events ; my own (former) degree (of poverty) forget not ; and of the cap (of sovereignty), of the bejewelled girdle, and of the gold-woven cloth (which, through the graciousness of the king, I have obtained) become not proud.

In respect to the sayyid of both worlds (Muḥammad), the Kalām-i-Majīd giveth news. Of his observing these two ādāb in the presence of God.

Although in inclining to God, Mūsā was not accused of dimness of sight, yet by reason—

- (a) of abundance of descent of ḥāl,
- (b) „ the delight of the samā' of God's word,
- (c) „ „ zauk (delight) at the sources of propinquity,
- (d) „ intoxication of the heart from drinking cups of tauḥīd,

forth from his hand, he gave the thread of discrimination ; transgressed the limit of worship ; and, through joy, entered upon asking (God).

Opposed to his desire, the back of its hand dashed the word of God :—

“ Me, thou shalt never see.”

Immediately, came this voice :—

Between the dust (of man) and the Lord of Lords,—what ?

3. The ear's listening to the word of God, and truly hearing orders and prohibitions against the abandoning of listening to the ḥadīṣ of nafs. The hearing of the word of God worketh in that way that whenever on his own tongue, or on another's tongue, in prayer or out of prayer, a phrase or a verse of the Ḳurān-i-Majīd goeth,—it, he heareth from a true speaker ; and knoweth his own tongue or another's tongue (to be) the means whereby God conveyeth to his ear His own word—as, by the (burning) olive bush, He conveyed to Mūsā His own ancient address.

The purifying of the stations of 'ilm, and the congratulating of the subtleties of the understanding of words of the Ḳurān by the moderating of nafs, and the abandoning of listening to the ḥadīṣ of nafs is attainable ; and its purport is this āyat—

“ When the Ḳurān is being read, to it listen and refer if thou wishest to be pitied (by God).

4. The ādāb of asking and of address. As, from the form of order and of prohibitions, the sense of the question is farther, nearer it is to ādāb.

In asking the Pardoner (God) and (seeking) mercy from his tribe, Ibrāhīm preferred, out of the form of order, the words of prayer, saying :—

Me, those have sinned against ; but, the most merciful pardoner, Thou art.

He said not :—

Them, pardon and forgive.

In the desire of repelling torments from nations, and of asking pardon from God he kept out from the form of order his address, saying :—

Them, if Thou torment—they are Thy slaves ; them, if Thou forgive, the precious Wise One, Thou art.

He said not :—

Them, torment not ; but forgive them.

Out from the voice of order, Ayūb kept his desire of recovery—

Me, ailment hath afflicted ; the most Merciful of the merciful, Thou art.

He said not :—

On me, have mercy !

In answer to God's address—

Art Thou He who told the people—" As gods besides Allah, accept Me and My mother ? "

'Īsā said :—

Verily, Thou toldest the people ; to the people, Thou madest known.

5. Concealing nafs in the fold of diminution, and depreciating one's own existence in the manifestation of the effects of God's power, when he mentioneth a favour of God's favours to himself.

Muḥammad said :—

At the earth, I glanced—east and west.

He said not—

I saw.

By not mentioning the deed, to himself he concealed his own existence ; and thus was nearer to ādāb.

6. The preserving the mysteries of God.

When the slave gaineth knowledge of a mystery of the mysteries of God ; and becometh the place of deposit and one with whom is deposited aught,—its revealing he should hold unlawful.

Otherwise, far from the degree of propinquity, he goeth and becometh the place of punishment.

In the Ḥadīṣ—

The betraying of secrets is kufr.

7. The observing the times :—

of asking.

„ praying.

of resting.

„ keeping quiet.

This sense is dependent upon the ma'rifat of the times :—

of grace (of God).

„ mercy „

„ bast (expansion of heart).

In the times of grace, is the plunder of leisure—

for praying.

„ asking.

In the times of wrath, of severity, and of ḡabṣ (contraction of heart), is the season :—

of being silent.

„ abstaining from asking.

Who preserveth not this ādāb; who, at the time of prayer, is silent; who, at the time of being silent, is vociferous,—his time is the time of hate.

At the time of prayer, the slave should ask (of God) according to his ḡāl and maḡām.

If he be in the first of the maḡāms of propinquity and, notwithstanding that, in respect of joy, he be not permitted,—not possible is it that on the carpet of joy, he should place the foot of inquiry.

Against asking for trifling matters, cometh the forbiddar,—the majesty of God's grandeur.

One day, Shiblī sent to one of the sons of the world; and, from him, desired something of the world.

That one replied :—

From God, desire this world also, since, from Him, thou desirest the next world.

Reply, Shiblī sent back :—

Thou art ignoble; ignoble is this world: God is noble; noble is the next world.

The ignoble from the ignoble, I seek; the noble from the noble.

If he be at the end of propinquity, and in respect to joy permitted by God, it is lawful to travel the path of joy—in praying and asking.

In the beginning of ḡāl, on account of the world's contempt and reproach, Mūsā used not to seek from God worldly needs; otherwise, the need of the next world and

of asking trifling matters in the veil of grandeur would have been until that time when God conveyed him to another degree in propinquity (to Himself), superior to that (previous) degree; and, in the asking of mean matters, permitted him saying :—

O Mūsā ! ask of Me, even if it be the salt of thy (worthless) ferment (the dust elements of the body).

When he became necessitous for food, Mūsā said :—

O God ! on me whatever thou causeth to descend is the best for the faḳīr.

Known, it became that there is an ādāb for every—

waḳt (period).

hāl.

maḳām.

Hence, is the ḳaul of Abū Ḥafaṣ Ḥuddād :—

All ādāb is taṣawwuf; for ādāb is all waḳt, hāl, and makām. Who performed the ādāb of waḳt reached the pinnacle of manliness; who wasted the ādāb was far from propinquity (to God) and rejected of His acceptance.

Whoever guardeth as to keeping these seven ādāb, the hope is that, from observing the subtleties of the other ādāb, he will not be portionless.

In short, from off the slave, the ādāb of God should fall in no ḥāl except in the ḥāl of fanā and in the immersion in the essence of jam'. For the observance of ādāb demandeth change of wujūd and acquireth duality.

In the ḥāl of fanā, the slave's existence (the demander of change) becometh up-plucked. Hence the ḳaul—

Saith God the great, the praised—

Necessary is ādāb for him who observeth ḳiyām in My name and with love for Me; necessary is destruction for him to whom is revealed the truth of My ḡāt. Ādāb or 'aṭab (destruction),—either of the two,—he can choose.

The explanation is :—

The glory of God's ḡāt demandeth fanā; in fanā, ādāb weakeneth; the glory of names and of qualities demandeth existence; in existence, the protection of ādāb is necessary.

Junīd saith :—

When love becometh true, dropped are love's conditions.

Because the end of love's demand is this—

When the lover becometh fānī in the beloved, and the twofold custom ariseth (to depart); the way of ādāb becometh the change of existence. Nay, in a ḥāl such as this, the observing of ādāb is the abandoning of ādāb.

Once Abu-l-'Abbās bin 'Attār, while in the midst of some of his ṣaḥāba, extended his foot, denying :—

In the midst of people of ādāb, the abandoning of ādāb is ādāb.

Once when Muḥammad was sitting with Abū Bakr and 'Umar, a part of his auspicious thigh became exposed.

Suddenly 'Uṣmān approached Muḥammad, covered his thigh saying :—
Him, whom the angels regard I must regard.

Though this ḥāl pointeth to 'Uṣmān's esteem in Muḥammad's opinion ; yet compared with that ḥāl (which was between Muḥammad, Abū Bakr, and 'Umar) it was lower—for nearer to concord was that ḥāl.

Ādāb-i-Ma'ishat (the rule of livelihood).

VI. 7.

Diverse, according to contrariety of degrees, are the ḥāls of the متمنّف (muta-ṣawwifa) in causation and in reliance (on God).

- (a) Some, through weakness of ḥāl, for the amending of time, in search of daily food rely on chattels. These are called متسبّب (mutasabbib).
- (b) Some, through power of ḥāl and denial of will, suffice themselves with the surety of God ; on Him, rely ; and in no way seek reliance on daily distributed food (through man's effort). These are called متوكل (mutawakkil).
- (c) Some strive in kasb (acquisition); some in beggary ; some (for the amending of their time) now in kasb, now in beggary.

Ibrāhīm Adham, sometimes for the maintenance of the ṣaḥāba, used to obtain a morsel of lawful food by watching over sown fields, or by reaping ; and sometimes when alone, at the time of need and to its extent, used to travel the path of beggary. Awhile, he was a dweller in the jām' (maṣjid) at Bīṣra and used to break his fast every three nights ; on the night of breaking the fast, he used to come forth, and to take morsels from the doors of houses ; to the eating of these morsels, he restricted himself.

Abū Ja'far-i-Ḥaddād (Junid's murshid) used to go forth, every two or three nights, in the first two watches (of the night); and to the extent of his need, at doors, used to beg.

In the beginning of ḥāl, Abū Sa'id-i-Kharāz used, when he was very necessitous to hold forth the hand (of beggary); and to say :—

“The prophēt of God !”

So long as the necessity for concord was not complete, they have not seen this crowd in beggary whereof they are full of caution. Because of it the shari'at hath cautioned them in the way of inciting and of terrifying.

(a) Inciting.

In the history of Ṣaubān, it is related that one day Muḥammad said to the aṣḥāb :—
Who in one thing will join me,—him, in Paradise, I will meet.

I said :—

O prophet of God! I will.

He said :—

Of the people, ask naught.

(b) Terrifying.

In the Ḥadīs, it is said :—

Urge not thy prayer (of beggary) till God permitteth ; till only a piece of flesh remaineth on thy cheek.

The ādāb of the beggar is :—

So long as no necessity ariseth, he should not enter upon beggary. As long as he hath power, he maketh nafs desirous of patience of its handfals till from the hidden, the door openeth.

When, in places of need, by giving patience, nafs displayeth levity, true wealth from all exterior to God is acquired.

The second crowd متروكل (mutawakkil) on account of perfection of being engaged with Him,—viewing the grandeur of tauḥīd and the light of yaqīn,—seek the causing in no cause of the causes of daily food ; and from no created being, seek aid,—so that the Causer of causes (God) may as He desireth convey to them daily food.

One day, they inquired of Bāyazīd, saying :—

Thee, we see engaged with none : whence is thy livelihood ?

He replied :—

The (unclean) dog and the (filthy) pig, my Master feedeth, wherefore should he not feed Abū Yazīd ?

Some are those who, whatever they ask, ask of God, so that He giveth them one of these things :—

- (i) the giving of the desired object.
- (ii) „ power of patience.
- (iii) „ erasing of desire from the heart.

Some ask naught, either from the people, or from God ; because in His 'ilm, they have effaced their own 'ilm and desire ; they know that in their affairs, more comprehending is the 'ilm of the Eternal than their own 'ilm ; attachment to their affairs, on the part of Universal Desire (God) is greater and more complete than partial desire on their part ; therefore on account of His 'ilm, they are independent of begging.

They call the mutawakkil “the companions of gratuitous income” ; because their taking is from the income received gratuitously from the hidden. Although he seeth that, from the hidden is gratuitous income without their nafs being desirous, they accept it, even if, in need of it they be not.

Some are slow in taking and in giving ; because, in both ḥāls, they have suspected the residence of desire in their own nafs.

Some are slow in taking, not in giving; because in giving they less regard the pleasure of nafs.

Some are slow in giving, not in taking; because in taking they regard only the will and the act of God,—in giving, their own will and act.

Some are slow neither in taking nor in giving; because their existence is annihilated in the light of tauḥīd, their giving in divine causes, is their safety from the calamity of desire. In the world, the existence of this crowd is more precious and less often found than (rare) red sulphur.

The ādāb of:—

the mutasabbib (or tārik).

„ mutawakkil.

is this, that before arrival at the degree, of the glory of zāt, of qualities, and of deeds (which are the source of glories), they haste to taking gratuitous income and to giving it without the connection of a new permission, or of a ready knowledge.

Before the rules of the maḵām of freedom, they plant not the foot, in the foot-place of the free.

In respect to the Aṣḥāb of tamkīn and to the Lords of yaqīn, they regard not their own ḥāl without a true proof.

By the residence of the veil of seduction, the truth of the shaikh's ḥāl may appear to him obscure; but at the time of examination (the fact) that the cash of his ḥāl is counterfeit is not concealed to the assayer of vision.

As long as he is bound by the residence of the residence of his own habits, for him is not reserved the maḵām of freedom.

Shaikh Ḥamād used to eat no food unless, in dream or in sleep, he saw the order:—

(a) Certain food of such a quantity from such a one,—take.

(b) „ „ „ „ to Ḥamād take.

Then he used to take it.

To one of the crowd of his own murīds, Shaikh Abdu-l-Ḳādir-i-Ḥiblī sent, despite that the depositor was absent, saying:—

In thy presence, a certain one hath a desposit; thence, some gold and some food thou shouldest send me.

That murīd came before the shaikh and said:—

Rule over the deposit, how is it lawful for me to exercise? If they ask thee, thou wilt give a decision that it is not fit (to do so).

With compulsion, the shaikh ordered him (to take from the deposit).

Immediately after that, from the master of the deposit arrived a letter saying so much gold and so much food, take up from the deposit; and take to Abdu-l-Ḳādir.

Its quantity was exactly as the shaikh had stated.

Then in respect to his delaying in (the matter of) submission (to his order) the shaikh reproved that murīd and said :—

Void of the truth of 'ilm, thou thoughtest was the commanding of the fuḡarā.

The truth of gratuitous income is this :—

From God, they should take it, not from the people—whether its cause be the hand of man, or not; whether it be known or not—on the condition that in its preface there be no wishfulness.

The Shaikh hu-l-Islām relateth that once to Shaikh Abū-l-Sa'id a man came, and said :—

I wish to make a fixed quantity of a daily allowance that they should bring for thy use; but I think that the ṣūfis have said : “Sinister, is what is known.”

The Shaikh said :—

This, we say not : because the known that God willeth for us,—in it, His deed we see; and it auspicious, not sinister, we regard.

Ṣalāt (prayer).

VII. 5.

When a person wisheth to begin the ṣalāt (namāz, prayer), its sunnat is that, in its preface, if it be an enjoined ordinance, he should prefer the ikāmat.*

Generally in the ṣalawāt—except in the nawāfil of safar in respect to the rāḥila—the condition is :—

In body, he should look towards the qibla and in heart, towards the Master of the qibla; from the wickedness of the temptations of Shaitān and from the thoughts of nafs should take shelter in God; and to himself should utter :—

the Suratu-n-nās, chapter 114, the Qurān.

* The <u>azān</u>	the <u>ikāmat</u> .
(a) 4 <u>takbīr</u> *	”
(b) 4 <u>Shahādat</u> 2 of God	”
2 „ <u>Muḥammad</u>	”
(c) 4 <u>Ḥayy-i-'alā</u> 2 for <u>ṣalāt</u>	”
2 „ <u>falaḥ</u>	”
(d)	2 <u>ikāmat</u> .
(e) 2 <u>takbīr</u>	”
(f) 2 <u>tahlīl</u>	1 <u>tahlīl</u> .

After the four ḥayy-i-'alā the sunni muslims add twice—

Aṣ ṣalātu khairun min-an-naum (prayer is better than sleep).

The shī'a muslims say :—

(a) Ḥayy-i-'alā khair il 'amal (rise for the best deed, prayer).

(b) Either one (or two) shahādat of the vilāyat (walishīp) of Alī after the two shahādats of Muḥammad.

Both hands, he should uplift in such a way that the two palms are level with (and parallel to) the two shoulders, the two thumbs near to the two lobes of the ear, and the finger-tips level with the ears.

According to the appointing, he should in his heart, perform the established ṣalāt; if he urge it also orally it should be continuous as in the namāz (prayer) of morn. He should say :—

“I utter the enjoined prayer of this morn.”

In confirming resolution in his heart, he lowereth his hands and saith :—

الله اكبر Allahu Akbar, God is greatest,

so that the first portion of the takbīr may agree with the falling of the two hands. With the takbīr should be associated—the end of the takbīr, the end of the falling of the hands, and the niyyat.

In الله, he observeth the maddā (the lengthening of alif) ; in the zamma (◌ُ) of the ة he exaggerateth not.

In اكبر he addeth not an ا (alif) between the ب (bā) and the ر (rā), but maketh it majzūm.

In letting fall the hands, he avoideth swinging so that he may be with deliberation, dignity, and khushū' (humility).

At the time of takbīr, he should be the beholder of God's majesty.

In his glance, the people should appear contemptible and feeble; he should not turn his attention as to their being informed about his ḥāl. Thus, may he come into the crowd, of the ṣādiq (the sincere ones) and draw not on himself the line of falsehood.

The most excellent of the takbīrs is the first takbīr (the iḥrām) as Junīd saith :—

Of every thing is a chosen part; the chosen part of the prayer is the first takbīr.

The first takbīr is the place of resolution; resolution is the life of practice. Whenever resolution is for God, and free from the impurities of causes,—its order is applicable to (other) parts of deeds.

If through the beholding of shaiṭān, through error or neglect, practice becometh defective,—resolution hath no great effect.

From Ibn Salīm, Abū Naṣr Sirāj quoteth :—

Resolution is to God, for God, from God; otherwise is destroyed whatever is added to the slave's prayer after the resolution, even if it be to God and for God.

After the takbīr, and the falling of the hands, he should advance his hands midway between his breast and his navel; should place the right hand on the left hand,

the fore-finger and the middle-finger on the left wrist; should seize with the three other fingers both sides of the end of the wrist; should lower his head; should keep his glance on the place of prostration; should stand so that his stature may be firm and erect; should not bend his knees; should keep his feet apart to the extent of four fingers; should make effort to keep his feet parallel to each other; should not lift a foot; should not place one foot on the other.

In the shari'at, *zagh*n (the lifting of the feet) and *ṣafd* (the joining of the feet) are prohibited.

Thus, he standeth, and saith :—

To Him, who created the heaven and the earth, obedient and faithful, my face, I turn : not of the crowd of mushrik (believe's in partnership with God) are we; verily, from God, the Provider of the world, are—my prayer, my devotion, my life, my death. His, is no partner; to this belief, we are commanded : of the crowd of mushirs, are we.

In the preface to the talāwat (reading) to this extent (if he have not the power of prolonging it) he should not abridge the enjoined ordinances.

If he have the power of prolonging the reading, he should, after reading the āyat of tawajjuh, utter the prayer *istiftāḥ* (asking aid) :—

To Thee, O God—glory! to Thee, praise! Auspicious is Thy name, lofty Thy rank; save Thou, is no God. O God! Thou art king; there is no God but Thou my Lord; Thy slave, I am; I have oppressed my nafs; I confess my sins; my sins, forgive. Verily none forgiveth sins save Thou; lead me to goodness of heart; to goodness of heart, verily none leadeth save Thou; pass over my sins; over sins, verily none passeth save Thou; I stand in service of Thee; by Thee, I stand; in Thy hands, is all good and evil none.

To Thee, I cry; to Thee, I approach; Thee I extol; of Thee, I ask forgiveness; to Thee, I repent; from the accused shaitān, I flee to God. In the name of God, the merciful, the compassionate.

After this, he will utter the Fātiḥa and that Sura that he desireth; between them if there be an Imām, he should delay awhile and slowly utter :—

O God! between me and my sins, place distance—as distance, Thou hast placed between the east and the west; cleanse me from my sins as, out of the filthy garment, Thou hast made the white garment. O God! with water, with snow, with hail,—wash out my sins.

This prayer, he should (if alone) utter before the Fātiḥa. In uttering, in praying,—he should be fully present (conscious). The words of the Qurān that he urgeth on his tongue,—their meanings with the desire of being present (conscious), he should comprehend.

Thus, the speech of the tongue (which is the interpreter of the heart) may be the author of the speech of the heart. For the credit of the heart's speech is not the tongue's. If the tongue's speech be not the author and the interpreter of the heart's speech, the prayer-utterer is neither the speaker in the way of needs to God, nor the hearer in the way of understanding Him.

In respect to the hearing together the word of God, the men full of presence (consciousness) and the Lords of propinquity, are comprehenders of three ḥāls, only found among them.

- i. Regarding the outward signification of the world of dominion. This is the special power of nafs, so that it may stand in the place of its ḥadiṣ.
- ii. Regarding the inward signification of the world of angels. This is the special power of the heart, so that it may forbid the heart from turning to the world of dominion.
- iii. Regarding the pomp of the Speaker (God) from the world of jabarūt. This is the special power of the rūḥ (the soul), so that it may protect men from turning to other than God; and may reach a place where the soul is so immersed in the sea of shuhūd that the prayer-utterer is hidden from feeling (consciousness).

One day, Muslim bin Yasār was offering prayer in the masjid of Biṣra. Suddenly a column fell, and of the fall thereof all the people of Biṣra knew; but he, in the masjid, knew of it naught.

Awhile, he should rest; and then proceed to the rukū' (bowing the body from the hips).

In the rukū', he should keep his stature well-bowed, the neck and the back straight; should place the palms of the two hands, with extension of the fingers, on the two knees; should not bend the knees; should keep in the state of standing, the lower half of the body (hips downwards), and his glance on the feet.

When he establisheth himself in the rukū', he should, three times, say :—

To my God, the greatest,—glory; to Him, praise.

If he say it ten times, it is full.

Then, he saith :—

O God! to Thee, I bow; to Thee, I make humble my limbs; to Thee, I incline; to Thee applied are my ear, my eye, my flesh, my limbs, and tendons.

Restricted to it, he should keep all his spirit; for these significations become the qualities of his zāt.

When from rukū', he uplifteth his head, he saith :—

Him, who praiseth Him, God heareth.

When he standeth erect, he saith :—

O God! the praise of the heaven and of the earth—to Thee!

After that, if it be in the second raka't of the enjoined ordinances of the morning, or of the witr of the latter half of the month Ramaḏān, he should utter the prayer of kunūt.*

O God! guide us whereto Thou wishest to guide; protect us whereto Thou wishest to protect; cause us to love what Thou wishest us to love; make auspicious to us what Thou

* The up-lifting of both hands and joining them before the face, at a distance of a foot, palm upwards, parallel to the prayer-mat.

hast bestowed. Save me from the evil of what I have neglected ; give benediction to Muḥammad, the noblest of the prophets ; forgive and pity, for Thou art the Most Merciful.

Before standing in ḳiyām, he should go to sujūd (prostration). The Ḥadīs saith :—

Him, who raiseth not erect his spine between rukū' and sujūd, God looketh not at.

Then into sujūd, he goeth ; and, as he goeth, uttereth a takbir. He placeth on the prayer-mat first the lower limbs, then the upper limbs.

That is—

He placeth on the ground first the knee, then the hand, the forehead, and the nose ; keepeth open the eyes, and his glance on the tip of his nose ; placeth on the prayer-mat his two bare palms ; keepeth the head right between the two hands ; placeth on the prayer-mat his hands parallel to the shoulder and the tip of the elbow against his side ; holdeth joined together the fingers opposite the ḳibla ; extendeth on the prayer-mat the wrist ; and saith three times :—

To my God, the loftiest,—glory ; and praise to Him.

If he say it ten times, it is full. Then he saith :—

To Thee, I prostrate myself : in Thee, faith I have ; to Thee, I bow. Auspicious, is God the best of makers.

In the presence of God, a crowd in sujūd seeth its own nafs fallen on the dust of fanā.

By reason of the residue of existence, this crowd is affected by the majesty of pomp, and humility is the custom of its ḥāl.

A crowd of the men of revelation and of beholding, in the state of sujūd becometh described with the truth of fanā ; in the light of the shuhūd of the zāt of Wāḥid (God the One), seeth the existence of created beings, high and low, obliterated,—like to the obliterating of the shadow in the sun's light ; and seeth itself entered in sujūd into the spaciousness of fanā on the border of the sheet of the grandeur of God.

By reason of fanā, this crowd is not impressed with the form of the grandeur of zāt ; in the essence of affection it is plucked forth from the garment of submission.

Besides these two crowds of the manifestations of the mysteries of sujūd, is a crowd (in which, for the sake of prolonging prayer, and of the loftiness of being described with baḳā after fanā,—are collected affection and fear).

This crowd is :—

- (a) in heart and in nafs submissive through the manifestation of the fire of grandeur (of God).
 - (b) in soul and with head uplifted and exalted, through the viewing of the light of affection of the beauty (of God).
-

Then, he uplifteth his head from sujūd and uttereth the takbīr ; sitteth erect on the left foot ; uplifteth the right foot so that its toes are opposite the qibla ; placeth his hands on the knees without an effort of joining, or of separating, them ; and saith :—

O God ! me, forgive ; on me, have mercy ; me save ; pass over my sins.

Again into sujūd, he goeth ; and when from it he raiseth his head. If again he wisheth to rise, for the sake of sitting at ease, he sitteth and lightly riseth. In the last tashshahud (p. 45), he sitteth on the prayer-mat on the left foot ; placeth his hands near the tip of the knee on the thigh ; draweth to the palm the fingers of the right hand, except the forefinger ; keepeth expanded from the palm the fingers of the left hand ; and saith :—

O prophet ! auspicious blessings, holy benedictions from God ; to thee, salutation and the mercy of God and His peace ; on us and the pious slaves of God, salutation.

I declare that there is no God but God ; I declare that Muḥammad is His slave and His prophet. O God ! on Muḥammad and his offspring, bestow Thy benediction ; on Muḥammad and his offspring, have mercy ; Muḥammad and his offspring, congratulate as Thou hast bestowed benedictions, congratulations, and mercy on Ibrāhīm and his offspring.

Verily, Thou art glorious and honourable. O God ! me forgive what is past, last, secret, and open and what Thou knoweth more than I. Verily ! Thou art the first and the last. There is no God save Thou.

When, in shahādat (p. 89), he reacheth to — (illa-l-lāh), he uplifteth the forefinger, and inclineth it to the right side.

At the end of tashshahud (p. 45), for loosening the knot of the iḥrām (p. 154), he again giveth the salutation (p. 111) ; turneth his face to the right side, so that the people on the right may clearly see over his cheek.

In that state of resolution of issuing from—

ṣalāt,
ṣalām (p. 111),

he bringeth into his heart those present of the angels, of the faithful jinn and men ; and a moment delayeth.

Again, he turneth his face slowly to the left side, and giveth another salutation (p. 111).

Of this form, motion, resting, words, and deeds (which in the form of ṣalāt are mentioned) are some enjoined ordinances and some sunnats.*

* These are described in the Miṣbāḥu-l-Hidāyat, chapter 7, section 6.

The (mystic) rose of the Kādiris.*

(Brown's darvishes, pp. 89—93.)

Every *ṭarīk* (path) hath its sign; the sign of the Kādiris is a rose which is green, because the word *حي* (the Living one) was manifested in green colour to one of the *shaikhs*. It hath:—

WHITE RINGS.†		SERIES OF LEAVES.		COLOURS.		PETALS.	
Number.	Signification.	Number.	Signification.	Number.	Signification.	Number.	Signification.
outside {	1 <i>sharī'at</i> (muslim law).	1 five leaves .	five virtues of muslims.	1 yellow	<i>sharī'at</i> .	seven .	the seven beauteous names of God.
	2 <i>ṭarīkat</i> (the path).	2 six „ .	six characteristics of faith.	2 white.	<i>ṭarīkat</i> .		
	3 <i>ma'rīfat</i> (divine knowledge).	3 seven „ .	seven verses of the kuran .	3 red .	<i>ma'rīfat</i> .		
	4 <i>ḥaḳīkat</i> (truth).	The whole series (18 leaves).	Muḥammad brought mercy to 'eighteen worlds.	4 black	<i>ḥaḳīkat</i> .		
inside .							

Shaikh Ismā'ilu-r-Rumī, successor to 'Abdu-l-Kādir, adopted this rose as emblematic of the seven names‡ of God uttered during the *ẓikr* .—

NAME OF GOD.	Signification.	Colour of its light.	Number of times the name must be repeated.
<i>Iā ilāha illa-l-lāh</i>	no god but God	blue	100,000
<i>Allāh</i>	<i>Allāh</i> , (the beauteous) name	yellow	78,586
<i>Hū</i>	<i>He</i>	red	44,630
5 <i>Hay</i>	the Living One	white	20,092
6 <i>Wāhid</i>	„ One	green	93,420
<i>'Aziz</i>	„ Dear One	black	74,644
<i>Wadūd</i>	„ Loving „	none	30,202

The seven colours are emblematic of the lights (splendours) of the seven names; its eighteen gores (tark), of the numerical value of the two letters in:—
حي (the Living One).§

* This order was founded by *shaikh* Abdu-l-Kādir-i-Gilānī (d. 1078, d. 1166), His titles were:—

(a) *Pir-i-dast-gīr*, the hand-seizing *Pir*.

(b) *Muhyu-d-Dīn*, collected in faith.

(c) *Ghaṣu-l-Aẓam*, the greatest *Ghaṣu*.

† The white colour signifieth submission to the *shaikh*. The first three circles signify the acquisition of *ḥāl*, that is, of *ḥaḳīkat*. The green cord surrounding the rose signifieth “the living one.”

‡ The ninety-nine beautiful names of God are given in Brown's *Darvishes* (p. 116).

§ *ح* = 8

ي = 10

Total 18

In the centre of the rose, is the seal of سليمان (Sulaimān), the signification whereof is :—

- س freedom from defect.
- ل gentleness of disposition.
- ي power of spiritual vision.
- م familiarity with his companions.
- و prayers and salutations belong to God (the Qurān i. 4).

The rose is embroidered on felt of camel's hair, emblematic of the felt khirka that Muḥammad gave to Uwais Ḳarnī, Sulṭān of faithful lovers.

In the word گل (gul) the rose, the letters گ and ل are the first letters of the two lines of the Qurān, xxxix. 37.

The origin of the rose of the Ḳādirīs is as follows :—

Shaikh 'Abdu-l-Ḳādir Gilānī, under the direction of Ḳhẓir (Elias), proceeded to Baghdād. When he arrived, Shaikh 'Alī, u-l-Vāhidi-al-Ḳādirī sent him a cup full of water, which meant the Baghdād being full of holy men, there was no room for him. Whereupon 'Abdu-l-Ḳādir put a rose into the cup, which meant that Baghdād would find a place for him. Then all present exclaimed :—
“ The shaikh is our rose ! ”

The bai'at (the pledge) of the murīd.

(Brown's Darvishes, pp. 94, 95 ; 97-101 ; 103, 215, 216.)

As appointed by its Pīr (founder), the mubāyi'at (the pledging) of a murīd of the Ḳādirīs is as follows :—

The murīd sitteth with his right hand* in the right hand of the shaikh (the murshid) ; expresseth his repentance, and his readiness to take the 'ahd (the pledge).

The shaikh addresseth him thus :—

The Faḳīr must be of an active mind, brilliant in thought, of good repute, near in approach to God, of a good heart, of a meek demeanour, of serious deportment, of a mind easy to acquire knowledge, prepared to teach others who are ignorant, disposed to trouble no one, though they trouble him.

It is incumbent on him to speak only of those things which belong to his faith ; to be generous of his means ; to avoid what is forbidden and wrong ; to be careful in refraining from what is doubtful ; to aid those who are strangers ; to be a parent to the fatherless ;

* The two thumbs must be raised against each other. This is the bai'at, the pledge.

The bai'at (the giving of the hand) of the murīd taketh place several years after his admission to the Order of Darvishes. The period dependeth on the shaikh (murshid) and on the degree of knowledge (ma'rifat) and acquisition (kasb) of the murīd.

The shaikh, or the murīd, is held to see in a vision either the Prophet 'Alī or the Pīr (founder of the Order).

This ceremonial is a secret which the murīd takes an oath never to divulge.

to be of a pleasant countenance; to be gentle of heart and joyful of spirit; to be agreeable and happy.

Even in poverty, not to expose his secrets to others, nor to divulge them; to be gentle in conduct and in intercourse; to be bountiful of his benefits, kind in language, few in words; to be patient with the ignorant, and to refrain from doing them any wrong; to show respect to great and small; to be faithful to those who confide in him, and to keep aloof from all duplicity; to be strict in his religious duties; to refrain from sloth and slumber; to speak ill of no one; to be sedate, easily satisfied, and thankful for benefits bestowed; to be much in prayer and fasting, truthful of tongue, permanent in abode; to curse no one; to be without calumny, hatred, of a grave heart, and careful of the perfect performance of the religious duties of the Order; and to be as correct in thought as in deed.

Having uttered this counsel, the shaikh, holding the murid's hand in his own, reciteth from the Kurān :—

i. Sūratu-l-Fātiha.

x. „ „ Yūnas.

xlvi. „ „ Fath (first 10 verses).

xxxiv. „ „ Aḥzāb (the 56th verse).

xxxvii. „ „ -s-Ṣaffāt (the 180th—182nd verse).

Then the shaikh offereth the istighfār (prayer for pardon) :—

O great God, I beseech Thee to pardon me,—Thou, like to whom is none other.

“To Him, I repent of my sins; Him, I ask to pardon me, to accept my repentance, to lead me in the true path, and to have mercy on all those who repent of their sins. Accept my oath of fealty, the oath which Muḥammad administered to the aṣḥābs (companions).”

Then the shaikh addresseth the murid :—

All muslims are bound to offer up their devotions, to give alms and religious advice, to disbelieve any association with God (Father, Son and Holy Ghost), to abjure wine, not to waste their means, not to commit adultery, not to kill forbidden food, not to calumniate any one.

These I command you to observe as implicitly as the dead body is submissive in the hands of the preparers for interment.

Rebel not against what you know hath been commanded thee of God; commit not what is forbidden; make no innovations in your prayers; commit no sins, distinguish between the wrong and the true path.

Bear your shaikh ever in mind in this world and in the next.

The Prophet is our prophet, and the Shaikh 'Abdu-l-Ḳādir-i-Gilānī is our Pir (founder); the oath of fealty is the oath of God; this hand is the hand of Shaikh 'Abdu-l-Ḳādir-i-Gilānī, and the hand of the Director of the True Path is in yours;

I am the Khalifa of 'Abdu-l-Ḳādir; he accepted this hand; with it, I accept you (as his disciple).

The murid replieth :—

I also accept you (as my murshid).

The shaikh respondeth :—

I therefore do now admit you.

Then the shaikh pronounceth the zīkr, which the murīd repeateth three times after him ; and directeth him to recite with him the Fātiḥa (Ḳurān i.) ; and, the salāt va salām (the prayer of peace for the Prophet).

The murīd kisseth the hand of the shaikh, and of all the darvishes present.

This act is called muṣāfaḥat (taking by the hand).

The shaikh offereth up the istighfār (the prayer for pardon of the sins of the murīd) and addresseth the assembly :—

“The acceptance of this initiation by the murīd is a source of future advantage to him. The prayer which we have offered for him is for the submission of his body to his spiritual will, just as when the angels, before addressing the Creator, prostrate themselves humbly before Him,—so hath the murīd by his acceptance of this bai’at (giving of the hand) submitted to my rule.”

Our shaikh (‘Abdul-l-Ḳādir) hath said—It is not proper for the shaikh to sit in the post of pillage, nor to gird on the sword of benevolence until he becometh qualified by the following twelve qualities :—

Name of person.	Quality.
Allāh (God)	to cover up and to forgive.
Muḥammad	to intercede and to accompany.
Abū Bakr	truthfulness and benevolence.
‘Umar	to command and to forbid.
‘Uṣmān	to feed the poor and to pray when others sleep.
‘Alī	to be knowing and brave.

If these qualities be not possessed by the shaikh, he is unworthy of the submission of the murīd.

When he doth possess them, follow under his banner. When he doth not, Shaitān hath made him his friend ; and he will participate neither in the benefits of this life nor of the next.

The prophet hath said :—When to one of his murīds a shaikh giveth spiritual advice ; and by it, he refuseth to abide—God abandoneth him.

Shaikh ‘Abdu-l-Ḳādir hath said :—When any one of my murīds is oppressed with affliction, let him walk three paces to the eastward and say :—

O Thou, much desired : Thou, the aid of all in the hour of trouble, in the deepest of darkness, as in the dangers of the desert, Thou seest all things.

In the hour of shame and confusion, me only Thou canst protect.

When I am overcome with affliction, in the hour of danger, me Thy supreme intelligence will support.

O Thou, ever present, Thee I implore to free me from grief.

The ceremony may be varied as follows :—

When a murid wisheth to enter an Order he is received in an assembly thereof.

The shaikh toucheth his hand, and breatheth three times into his ear—

Lā ilāha illa-l-lāh (there is no god but God).

which he commandeth him to repeat daily 101, 151, or 301 times (talkīn).

The murid voweth to spend his time in khilvat; and to repeat to the shaikh his mushāhida (manifestations).

According to these mushāhida, the shaikh knoweth the time when he may breathe into his ear successively—

Yā Allāh	.	.	.	.	.	O God.
„ Hū	.	.	.	.	.	„ He.
„ Ḥaḥḥ	.	.	.	.	.	„ Just One.
„ Ḥayy	.	.	.	.	.	„ Living „
„ Ḳayyūm	.	.	.	.	.	„ Existing „
„ Ḳāhhār	.	.	.	.	.	„ Avenging „

This exercise. (chilla) requireth six to ten months according to the murid's capacity.

When he reacheth the last maḳām he hath acquired takmīl-i-sulūk (the perfection of travelling in the Path), and is fit for admission. During this novitiate, they call the murid—kūchak.

The murid liveth in the world and gaineth his livelihood. The shaikh attendeth only to his takya convent and trusteth to God for his support.

The shaikh instructeth the murid that there are :—

	Number.		Number.
مقام station	40	اقلیم clime	7
درجه degree	360	کره globe	4
منزل stage	28	عالم world	18,000
دايره circle	12	آیت Qurānic verse	7
ساعت hour	24	حرف letter	
فصل section	4	فاتحه Qurānic openings	7

The darvīsh reacheth *ḳuwwat-i-ruḥi-i-bāṭinī* (the power of the inward soul) through:—

tawajjuh, turning the face devoutly in prayer to God.
murākība, fearful contemplation of God.
taṣarruf, self-abandonment to pious reflection.
taṣawwuf, mystic spiritualism. (See pages 133—135, 138).

The exercise of this power is called *ḳuwwat-i-irādī* (the power of the will) which is traced to divine power, man's soul being connected with the supreme Soul (God).

There are three *zīkrs*:—

zīkr-i-khāfi (the silent *zīkr*) when in solitude.
„ *jāhri* (the audible „) „ „ society.
„ *allāh*, the *zīkr* of God (Ḳurān, xxiv. 37).

Tarīkat is composed of columns, of precepts, and of principles as below:—

Tarīkat.

	Columns.	Precepts.	Principles.	Result.
1	توبه repentance . .	علم knowledge . .	احسان benevolence .	معرفت divine knowledge.
2	تسليم resignation . .	سخاوت generosity .	ذكر repetition (of God's name).	حلم meekness.
3	ديانت fidelity to the Order.	قرب nearness to God .	ترك معاصي abandoning sin.	صبر patience.
4	خضوع و خضوع humility (of limbs and of the heart).	دين faith . . .	ترك دنيا abandoning the world.*	طاعت submission.
5	رضا contentment . .	تفكر meditation . .	خوف خدا fear of God	ادب manners.
6	خلوت retirement . .	توكل reliance on God .	عشق خدا love for „	صوق sincerity.

Zīkr, Murākība, Tauḥīd, Daur and Hālat.

(Brown's Darvishes, pp. 215—227.)

The statutes of nearly all the darvishes require them to repeat daily:—

Lā ilāha illa-l-lāh, no god but God.
Yā Allāh O God !

* Muḥammad said:—

This world is forbidden to those of life in the next world ; life in the next world is forbidden to those of this world ; both are forbidden to the slaves of God.

Yā Hū	O	He.	
„ Haḳḳ	„	Just	One.
„ Hayy	„	Living	„
„ Ḳayyūm	„	Existing	„
„ Ḳahhār	„	Avenging	„

These names (asmā-i-ilāhī) refer to :—

- (a) sab' samā (the seven heavens).
 (b) anvār-i-ilāhī („ divine splendours).

The exercises of muraḳība (fearful contemplation), and of tauḥīd (the unity of God) are as follows :—

- (a) on their heels, elbows touching, the darvishes sit in a circle; and simultaneously make slight movements of the head and of the body.
 (b) or they balance themselves slowly right to left, left to right; and incline the body forwards and rearwards;
 (c) or, seated, they begin these motions in measured cadence with a staid countenance, eyes closed, or fixed upon the ground; and continue them on foot.

The convent-hall (wherein these exercises are carried out) is of wood; and is called the tauḥīd-khāna, (the house of unity).

The daur (rotatory dance).

The Darvishes holding each other by the hand put forward the right foot, increasing at every step the strength of the movement of the body.

They uncover their hands, take off their turbans; form a second circle within the first; intertwine their arms; lean their shoulders against each other; raise the voice; and unceasingly utter—

Yā Allāh! Yā Hū!

They do not stop till strength is exhausted. Each one leaves when he pleases.

To the Shaikh seated before the ḳibla, the darvishes offer praise.

The four senior darvishes approach the shaikh; embrace each other; and place themselves, two on his right, two on his left.

The other darvishes, arms crossed, heads inclined, advance. Each one boweth to the tablet whereon the founder's name is inscribed; putteth his hands over his face and beard; kneeling before the shaikh, kisseth his hand; and taketh his place on the pūstin (sheep-skin) spread in a half circle in the hall.

The circle being formed, they all chant together—

the Takbīr,
 „ Fātiḥa.

Allahu Aḳbar.
 The Ḳurān, i.

The shaikh repeatedly pronounceth the words :—

Lā ilāha illa-l-lāh! No god but God!

Balancing themselves from side to side and placing their hands on their face, breast, abdomen, and knee—the darvishes exclaim :—

Allāh!

One of the darvishes on the shaikh's right chaunteth the—
Hamd-i-Muhammad.

while the other darvishes, moving their body to and fro, continue to exclaim—

Allāh !

After a few minutes, they rise, approach each other, press their elbows against each other, balance from right to left and then from left to right — the right foot being firm ; the left foot in periodical movement, the reverse of that of the body.

All observe great precision of measure and of cadence. In the midst, they cry :—

Yā Allāh ! Yā Hū.

Pale of face, languishing of eye,—some sigh, some sob ; some weep, some perspire great drops.

In the middle of a hymn, chaunted alternately by the two darvishes on the shaikh's right, they accelerate their movements. One putteth himself in the centre to incite them by example.

During this hymn, the darvishes take off their turbans ; bear their shoulders against each other ; and compass the hall at a measured pace, striking their feet against the floor, and all at once springing up and exclaiming :—

Yā Allāh ! Yā Hū !

When they would stop from sheer exhaustion, the shaikh, making violent motions, inciteth them anew.

The two senior darvishes take his place, double the quickness of the step and the motion of body, and all dance till entirely exhausted.

Hālāt (Ecstasy).

Two darvishes take down from niches cutlasses ; heat them red hot ; and present them to the shaikh.

After breathing over them prayers and invoking the aid of the Pīr of the Order, the shaikh raiseth them to his mouth, and then giveth them to the darvishes, who eagerly ask for them.

Transported by frenzy, the darvishes seize upon the glowing irons, gloat upon them, lick them, bite them, hold them between the teeth, and cool them in their mouth !

Others stick cutlasses into their sides, arms, and legs.

If they fall under their sufferings they cast themselves, without a complaint, or a murmur or a sign of pain, into the arms of their Brothers.

Some minutes after this, the shaiḵh visiteth each; breatheth upon his wounds, rubbeth them with saliva, reciteth prayers, and promiseth speedy cure.

It is said that twenty-four hours afterwards, nothing is to be seen of their wounds.

They call the red hot irons gul (the red rose), because the use of them is as agreeable to the soul of the darvish as the perfume of the rose is to the voluptuary.

The dance of the samā'.

The darvishes (nine to thirteen) sit on sheep-skins on the floor at equal distances from each other. Thus for half an hour,—arms folded, eyes closed, head bowed,—they remain in profound meditation.

The shaiḵh on a seat, on a small carpet, breaketh silence by a hymn in honour of God. Then he inviteth the assembly (majlis) to chaunt with him the fātiḥa*:—

“Let us chaunt the fātiḥa, in glorifying the holy name of God; in honour of the blessed religion of the Prophets, especially of Muḥammad Muṣṭafā, the greatest, most august, magnificent of all heavenly envoys; in memory of the first four Khulafā; of the sainted Fātima; of chaste Khadija; of the Imāms Ḥasan and Ḥusain; of all the martyrs of the memorable day, (battle of Karbalā, 680 A.D.); of the ten evangelical disciples, the virtuous sponsors of our Prophet; of all his zealous and faithful disciples; of all the imāms, mujtahids, of all the 'ulamā, of all the auliya, of all the holy women of Islām.

“Let us chaunt in honour of Ḥazrat-i-Maulāna, the founder of our Order, of Ḥazrat-i-Sultānu-l-'Ulamā (his father), of Sayyid Burhānu-d-Dīn (his teacher), of Shaiḵh Shamsu-d-Dīn (his consecrator), of Vālidā Sultān (his mother), of Muḥammad 'Alīu-d-Dīn (his son and vicar), of all the successors, of all the shaiḵhs, of all the darvishes, and all the protectors of our Order, to whom the Omnipotent designeth to give peace and mercy.

“Let us pray for the constant prosperity of our society; for the preservation of the very learned and venerable General of our Order, for the preservation of the reigning Sultān, the very majestic and clement sovereign of the Islām Faith, for the prosperity of the Grand Vazir and of the Shaiḵhu-l-Islām, and of all the Muḥammadan soldiery and of all the ḥujjāj to Makka.

“Let us pray for the repose of the soul of all the pīrs, of all the shaiḵhs, and of all the darvishes of all other Orders; for all good people.

“Let us pray for all muslims of one and of the other sex, of the east and of the west, for the maintenance of all prosperity, for preventing all adversity, for the accomplishment of vows, and for the success of praiseworthy enterprise.

“Finally, let us ask God to deign to preserve in us the gift of His grace, and the fire of His love.”

After this, all chaunt together; the shaiḵh reciteth the fātiḥa and the ṣalawāt.

This being ended, the darvishes, standing in line to the shaiḵh's left, arms folded, head bowed, slowly approach.

* The shaiḵh reciteth first the fātiḥa, then uttereth the following prayer.

The first darvīsh having arrived nearly opposite to the shaikh profoundly saluteth the tablet, wherein is inscribed the founder's name; advancing by two leaps to the shaikh's right side he turneth to him, saluteth him, and beginneth to dance.

The dance consisteth in turning on the left heel, in advancing slowly, and in making the turn of the hall with closed eyes and opened arms.

This, in succession, all the darvishes do.

Interrupted by two short pauses, during which the shaikh reciteth prayers, the dance lasteth for two hours.

Towards the close, the shaikh joineth in the dance; then returning to his seat, he reciteth Persian verses for the prosperity of religion and of the state; and saith:—

Let us pray for the Sovereign of the muslim and most august of Monarchs of the house
of 'Uṣmān, Sultān, son of a Sultān, grandson of a Sultān * * * *
and for the darvishes, present and absent; for all friends of our Order; for all the faithful,
dead and quick, in the east and in the west.

The fātiḥa is chaunted; the samā, concluded.